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AMERICAN MISSIONARY ASSOCIATION.

MISSIONARY EXCERPTS; NO. II.

In culling from our correspondence our monthly budget of extracts, we find it more difficult to decide what to leave out than what to put in. Accustomed, as we are becoming, to the work, and receiving letters daily from those in the field, still our wonder, as well as interest, increases at the developments which are presented. Among them nothing strikes us more pleasantly than the intense interest and gratification of our teachers. Thus one writes: "The past year has been the happiest of my life. I have had my penny every day and am grateful and happy." Another writes: "All my life I shall look back with pleasure on the year spent here, and remember with love and gratitude the many kind friends I have met trying to do their Father's will." And these are but samples of much, very much, we receive; convincing us, more and more, of the special presence of the divine hand in the work in which we are engaged, not only preparing the people to receive, but us to give them, the long withheld boon of knowledge.

And yet it is not all sunshine. This work has its lights and shadows; and perhaps, in the exuberance of our enthusiasm and interest, we have not made this feature as prominent as it should have been. It should not be forgotten then, that our teachers are laboring in a wasted country, where its former society is demoralized

and its people are hostile to the negro and the negro's friends, in the neighborhood of armies and always liable to be jostled by the paramount claims and exigencies of War. Thus one of our Superintendents wrote us last March, that all the schools under his supervision were in danger of being broken up, and that he and his teachers held themselves in readiness "to leave at a moment's warning."

A teacher writes: "Circumstances for some time past have not been at all favorable to my school; for I have been obliged to reduce the length of each session to about three fourths of the usual time, and oftentimes, to abandon the school entirely, in consequence of the chapel being used for other [War] purposes. Could we have a school room free from these encumbrances and conflicting events, it would add much to our numbers, interest and progress." Another writes: "During the month my school was very much broken up, as there were a large number of contrabands coming in during the time, and the chapel in which I held my school was obliged to be given up as a place of shelter for these people."

Another writes:

"It is the trouble with these schools that we do not have the same set of scholars for any great length of time, and this is especially true this year. Changes occasioned by the taking of Savannah and Charleston have made consequent changes in our schools by the removal frequently of both parents and children to other places in the department, and new ones coming in here. Not more than one half our present school are those who began with us last Oct. But we can see decided progress."

These hindrances however we may hope, will soon cease, for at this present writing, the air is filled with a nation's rejoicings.

over the "Fall of Richmond," and the surrender of Lee and his Army.

More annoying and more difficult to be overcome is the hostility of the whites; who not only show their want of sympathy with our efforts, but in many cases, purposely place hindrances in our way. Southern society, churches and all, need regeneration as well as reconstruction. And, shameful as it may appear, too many northern men, in the army and out of it, betray the same sad fruits of former prejudices not yet eradicated.

Thus one of our teachers in Missouri writes:

"When I arrived I found that the church, which before had been considered confiscated property had been taken possession of by the Trustees of the Southern Methodist church. They, to keep the people out, had started a school in it, with a teacher and four or five scholars. . . . I never was in a place where I pitied the colored people, as I do here. They are coming in every day, for they are afraid to live in the country, the *bushwhackers* seem to owe them a spite, because they are now free, and they shoot and hang them without mercy."

Another from the same state, writes:

"I have made another unsuccessful effort among the whites for aid. Though one man, I think, will help, if none other does. I visited Hon. ———'s wife, who is called, by all except the blacks, a very benevolent lady, and asked her for her aid and influence. Her first reply was: "Where do you board?" Knowing that the whites had closed their doors against me . . . she said, "I had lowered myself by going among them to board, and people would not assist me on that account." She did not believe in equality with them. There was no use in trying to elevate them. It could not be done. . . . She boasts of her own and her husband's benevolence to these people, but it did no good. Her manner of boasting and looks remind me of a certain mulatto about here, who is quite pompous, and boasts of being her brother. She is a Presbyterian, and blames me for not attending their church. I have never talked with one of these people without their telling a falsehood. They stand high and dry for the Union, but hate everything favoring the blacks."

Another, writing from Virginia, says:

"We are surrounded by *Secesh* and persons who have no sympathy or interest in our work; by those who would like to make

mincemeat of us teachers, as one prominent citizen of this place remarked."

This remark is about as refined, though not quite so profane, as that of prominent citizens of N—— on the opposite side of the river, who informed our teachers of the kind of entertainment they were to be invited to, when the Confederates gained their independence: "We'll give you h—l!"

Another still writes:

"Another cause of sadness is that I am obliged to hear so much from the whites about the 'niggers,' and as I am compelled, if I speak, to differ from them, it is unpleasant. I wish some of the Christian men of the North were here to control affairs, instead of those who only came to make money."

And still another, referring to the annoyance of rowdies, who, by threats and violence, endeavored to break up his school, adds:

"By threatening to send for a guard of soldiers, they have been induced to discontinue their annoyance, and I hope we shall have no more of it. They have a wholesome dread of soldiers, especially *colored* soldiers."

We had marked several extracts concerning *colored* soldiers, the efforts our teachers are making for their instruction, the deep interest manifested, and the success of these efforts. But that would extend our paper beyond its proper limits; and we must reserve these for another number.

We have been interested and pleased with the following incident, mentioned by one of our teachers in South Carolina:

"Last week the colored people of Mitchellville met and held their first election—an interesting sight. Colored men are at last recognized as "fellow citizens." The people were quite in earnest about their election, and two tickets were put in nomination, they claiming that it would be 'no election at all' if there was but one ticket in the field. I send you a copy of each ticket. I shall ever deem it an honor to have presided at this election, and under this order of the General, I am appointed temporary supervisor. We hope and trust that this effort at self-government will be a success.

UNION TICKET.

For Recorder, York Evans. For Marshal, Doctor Garret. For Councilman, Dist. No. 1, Sanco Grant. For Councilman, Dist. No. 2, Adam Crewell. For Councilman, Dist. No. 3, Peter Granderson. For Councilman, Dist. No. 4, Tom Bush.

UNION TICKET.

For Recorder, Abraham Murchison. For Marshal, March Haynes. For Councilman, Dist. No. 1, Samuel Hugany. For Councilman, Dist. No. 2, Evans Brown. For Councilman, Dist. No. 3, Limus Anders. For Councilman, Dist. No. 4 Backus Singleton.

(These last were elected.)

One marked feature in the rejoicings over our recent victories is the popular recognition of God's hand in them. It was not simply the crowd singing Old Hundred to the words of the *Christian* Doxology that seemed so strange and significant of the new thoughts that had taken possession of the public mind, and which sought expression *twice* in that sublime song of praise—it was the simultaneous and reverent uncovering of heads, by that vast multitude, that moved the thoughtful to tears. The splendid transparency on the dome of the capitol at Washington, gazed upon by thousands: "*It is the Lord's doing, and it is marvellous in our eyes,*" was equally suggestive. But this sentiment was not confined to the crowds of Washington and New York, but was shared with the magnates of the political and commercial world by the little colored children of a school in Portsmouth, Va. A teacher thus writes:

"When the children heard of the capture of Richmond, they said: 'Tis nothing strange."

"I asked: 'Why?"

"They replied: 'God helps us;' and I felt the weight and beauty of their reasoning."

MARYLAND.

From Misses Haskell and Campbell.

BALTIMORE, FEB. 1865.

Some of the people seem very grateful for the efforts of the Miss. Society in their behalf. At one place where we called, the mother, bowing and gesticulating with uplifted hands exclaimed, "Its beautiful! its beautiful! ladies down here picking up children and teaching them. The Lord has done everything for us. Oh, I aint half faithful to him, no not half faithful

enough." At another place we met a man whose appearance I thought indicated an acquaintance with Slavery, and my conjecture proved correct. "I had eight 'head' of children and nine 'head' of grandchildren in slavery. And I never 'knowed' we was 'gwine' to be free till the night before." That was a happy day for you I remarked. "Oh, yes," he replied, "that was the happiest day of my life. My Massa got courage to tell me the night before. I clapped my hands and says I, oh I'm glad! I'm glad! Massa says, Why, Abram? you've always had everything you wanted, you've been as well off as you'll be free. Yes, I know I've had enough, but twill be *very different* to be free." Well, when the day came, how did you express your joy said I? "Oh, we all went out doors and screamed and screamed just as loud as we could scream. And I went out to the barn and jumped from one stack of straw to another as fast as I could jump. Massa came out, and says he, Why Abram! I'm astonished to see an old man like you cutting up like this. But said he, I was *so glad*, I didn't know what to do. Now I'm 'gwine' to educate my children if it takes everything I can get." I can give you very little idea of his enthusiasm, he laughed and talked at the same time, and spoke so rapidly that I could not understand all that he said.

FROM MR. N. NOYES.

BALTIMORE, March 18, 1865.

Mr. Noyes was commissioned, November 15th, as District Superintendent of schools for Freedmen in Maryland. He has made a full report of his proceedings. The formation of the "Baltimore Association for the Moral and Educational Improvement of the Colored People," of which we gave an account in the February number, superseded, to a considerable extent, the operations we had planned with reference to Baltimore. But we can say with Mr. Noyes:

"If the main object is accomplished it hardly matters by whom it is done, and I do not feel that under the auspices of the A. M. A. time and money have been spent in vain.

A fair beginning has been made in elevating and educating the colored population of this City and State, which will help hasten the time when the State authorities will open free schools for all without regard to color."

The LINCOLN SCHOOL was opened December 12th, as mentioned in the January number, and on the 18th January another was opened, called the BIRNEY School. Mr. Noyes says:

"The teachers in both schools have not only labored hard in their schools, but have been visiting the parents and friends of the scholars, looking after cases of sickness, and using their needles for the suffering Freedmen. They have also taught in the Sabbath Schools of the churches in which the schools are kept."

Mr. Noyes has spent considerable time in visiting the clergymen, elders, trustees, &c.; in visiting the pay schools and Sabbath schools, to acquire and impart information; in attending religious meetings; and in doing what he could to promote the cause of education and religion among the colored portion of the inhabitants. He adds:

"The Baltimore Association has three schools in operation, and a fourth is soon to be opened. . . . The colored people and their friends may with great propriety thank the A. M. A. for what the Baltimore Association has done, as no step had been taken by the latter until our first school was opened. . . . I am assured that the work in which your Association is engaged meets the approbation of many of the best people here. . . . I have had application for two teachers (colored) in adjoining counties. Already one is engaged at Darlington, Hartford Co., and a report of its opening and prospects will soon be sent to you."

DISTRICT OF COLUMBIA.

From Miss Mary Brownson.

WASHINGTON, MARCH 17th, 1865.

In reviewing the condition of the school from its opening through, I find very much to quicken my own zeal for the future and very much that would cheer your heart and the hearts of the cheerful givers who sustain this noble work. Nearly my whole number was loosed from the charnel-house of bondage by the emancipation edict of Maryland, and came here, destitute, bewildered fugitives to make their first trial of life, as *human beings*. An important transition from the wrongs and terrors of the plantation to the ele-

vating influences of the school room, yet it is keenly appreciated by most of these simple children of nature, for in all their want and degradation their insatiate hungering for instruction seems truly wonderful. Mothers come from every direction, bringing the little ones, too small to be exposed upon the uncertain depths of "Washington mud," and frequently stand nearly an hour with countenances beaming with delight, as they hear *their* children's voices repeating the names of those mystical characters on the chart, that assume untold importance in their minds, because *some way* connected with being able to read "de blessed book," to which most aspire as the culminating point of earthly ambition.

One woman, grown old in unrequited labor in Louisiana cotton fields, comes to school whenever she feels unable to go out washing. She has not learned all her letters yet, still her zeal is unwavering, for she says her "Blessed Master, who was so good as to bring her out of the dark valley of slavery, will let her live till she learns to read about Him." Precious privilege of cheering this tottering disciple on her darkened way, illumined only by the free light from above. Of course the children, untouched by care, soon outstrip their worn and wearied parents, still the progress of most of the aged ones is quite satisfactory, and many of them have become able to read very intelligently. I know of no more touching sight, than to see these whitened heads with their anxious, deeply furrowed faces bent low over their simple primers, with that patient, uncomplaining look that often condenses a whole life-history of suffering and wrong. With all their faults, both inherent and resulting from slavery, and they are many and grievous, there is so much that is redeeming in their characteristics, that labor among them, though very exhausting physically, never fails to be intensely interesting. We are deeply tried almost daily, by the scorn and abuse they still receive in this

strong-hold of prejudice against them; still it is consoling to remember that

"God's justice is a bed, where we
Our anxious hearts may lay
And sleep our discontent away."

MISSOURI.

From Miss Katharine A. Dunning

ST. LOUIS, MO., MARCH.

I do not like a letter begun with an apology, but under the present circumstances, with six months' unwritten chronicles staring me in the face, I am reminded of a remark in a soldier's letter, some time ago, "We have so much fighting, we left the writing." There is so much work here for head and hands and heart!

Four miles out of St. Louis is a large and beautiful grove of trees, slight summer buildings had been erected in it, and this in the days of peace was known as the "City Fair Grounds." The war has changed the scene and the name to "Benton Barracks." To the right is a graceful Gothic cottage, and farther in among the trees, quiet white buildings appear with no war-like aspect. But a haughty "Secesh" lady, who knew the place before, walks through here sometimes, and wonders at the horrid changes this "Lincoln war" has made. The Gothic cottage is Surgeon's Head Quarters. The Amphitheatre, that large round building to the left, through whose broad galleries the dancers used to whirl, in the old Fair times, is full of sick, black soldiers. The "Art Hall" has more vivid scenes of suffering, of Patience, and of Death within its walls now, than ever the artists of St. Louis used to hang there, and in the old "Flower Rooms," whose very name is redolent of perfume, they put the small pox patients. But farther on—down past offices and Hospitals—in the "Quarters"—Contraband and Refugee—there sit down and ponder—Oh, ponder well the lesson of this "Abolition War."

DWELLING PLACES, &c.

The abodes of the Refugees, the "White Trash" of the South and the "contrabands," stand here side by side. Two long rows of rooms under one roof, a window and a door in each. The "area of population" would I imagine approximately be, one small family of six to each board in the floor; and yet there is an air of neatness and thrift in the negro cabins that all visitors remark, and the cooking of the "rations" going on under

the superintendence of some sable "aunty" is most odorous. Half a dozen cunning urchins with eyes like round black beads, tumble and dodge as you enter, to whom the Aunty gives a vigorous cuff, and an indignant injunction, "Behave yourselves." You must sit down and listen to the romances they will tell you, midnight escapes, and mountain wanderings, "Ole Massa's" doings, and "young missi's" freaks, ending many times with the slave's sad finale, "destitute, afflicted, tormented."

But the Refugees! White! Let him who has only *color* to elevate him look out for dear "equality." "Why?" says everybody, "these don't look half so well as the others!" No, they don't. One, in all his tribulations has had, in large measure to be sure, but still as a blessing, a healer, a purifier—*work*—while the other has grovelled in filthy, vicious, disgusting sloth. No words can portray the picture of an unwashed, uncombed, smoking, swearing Arkansas feminine Refugee. Come into "Ward 6th," the Hospital for the women and children. Did you ever see such hideous skinny little beings called children? In that corner yonder, a woman died, the other day, who just before the last gasp, with a faint oath jerked a quid of tobacco out upon the floor. Oh friends! while in monthly concerts you rejoice that the gates of China and Japan are opening to christianity, that the Isles of the sea are becoming the Lord's, that He is freeing the great slave race, praise him too that He is stirring up the stagnant masses of the South.

CHANGES, SUFFERING, &c.

The kaleidoscope changes rapidly within military precincts. To-day the long rows of Quarters are empty, not a contraband, not a pale-faced Refugee, is to be seen within the gates of Benton Barracks. "Refugee Home" stands out the next mile stone in the "marching on." For months, indeed for years, ever since the war begun (we begin to count the *years* of our struggle now,) the tide of the fleeing has been pouring into St. Louis, two torrents, white and black, which like the united waters of the Mississippi and the Missouri, flow side by side, but do not mix.

No dweller in thrifty New England could fashion with his wildest fancy, such scenes, such sounds, such miseries, as the South has disgorged and cast out upon us. One cold day last winter, a party of fifty white Refugees landed on the Levee. Government ambulances brought them to Benton Barracks. The board platform in front of the "Quarters" was covered with

their "plunder," as they called it, old wash boards, and tin candle-sticks, feather-beds, boxes and broken spinning wheels. It was sad to see them with all their poor little worldly store, women lank, gaunt, with half naked, hungry, crying children clinging to them, standing silent, stolid—"husband shot in the bushes on the road back;" crippled men armless or legless, young boys and girls bare-headed and bare-footed. It was a keen piercing day. I was shivering in my furs. One woman from "down the Red River" sat waiting without a motion or grimace for a place to go, with only one thin cotton under garment, and a *white muslin* dress. There seemed to be no place for them. Every room was full, at last they were put in a long empty room which had been used for a dining Hall. The blankets were exhausted, but we gave them soldiers' cast-off over-coats, (of which fortunately there was a quantity turned over by government for their use) and dinner, and a board. That was all we could do that night. The next morning the first sight, as I entered, right opposite the door, was a man, cold, white and dead. The wail of little children rose on every side, and oaths, fearful *women's* oaths! I tried to make my way to the other side of the room to a little girl who was crying bitterly, but at every step I trod on some living human being. "Mammy! mammy!" the little shrieker cried. "Her mammy died on the boat," a woman near her said to me. That was the old story. In the summer, a Refugee told me, coming down the White river, they were obliged to live on deck, in all the fierce heat, crowded in between the feet of horses and mules, with no way to cook, and the heat rendering the provisions for a three weeks' journey loathsome in two days. There was nothing to do but die; so they died, "a dozen every day Missus, they threw them into the river." Government has provided shelter and rations for those who live, and graves for those who die.

AID RECEIVED.

The people of St. Louis have come up nobly to meet this overwhelming rush of wants. The Western Sanitary Commission laboring unremittingly for the soldier, always holds out a helping hand to Refugee and Freedman. "The Ladies' Union Aid," a large, flourishing society, organized for army help, takes the white Refugee under its wing, while the "Freedmen's Relief," another band of the loyal, royal ladies of the city, works with tireless energy and devotion to clothe the

ever-coming, ever-needing Contraband. The combined wisdom of these three Societies has resulted in a *project*. An immense hotel, eight stories high, known first as the "Broadway Hotel," next, filled with sick soldiers, as the "Lawson Hospital," has been, through their influence, appropriated by Government to the use of Refugees, white and black, and now is newly occupied and christened, as the "Refugee Home." Here the old inhabitants of Benton Barracks are gathered in, and all new comers-refugee. It is to be a school, a hospital, a refuge, a *Home*.

And now as victory is striding through the land how the field widens and whitens. May the reapers be many who shall come up to this wonderful Harvest of the Years.

FREEDMEN'S SCHOOLS IN LOUISIANA.

The first report of the Board of Education for Freedmen in the Department of the Gulf, contains some interesting and remarkable statements. Until New Orleans was surrendered by the rebels, in April, 1862, colored people were not allowed to be taught. Long after that time General Emory admonished Rev. Thomas Conway that it would be very dangerous to advocate publicly the opening of schools for colored children. General Banks established a school system in Louisiana for the children of Freedmen. Local provost-marshals opposed the order. One of them used to set his dogs loose to worry and bite the children on their way to school; another said: "I don't believe in nigger teachers—didn't 'list to help them."

Female teachers have been found in required numbers to teach the colored children. Southern women have been prominent in the good work. The ladies who undertake the duties of teachers unavoidably suffer many hardships and annoyances. Of twenty thousand colored children, now within our lines, of the ages within which they are received in the schools, eleven thousand were actually at school in February last.

The first public schools for freedmen were begun in October, 1863. In March, 1864, the Board of Education was formed, and after nine months of work it had in operation, January 1st, 1865, 95 schools, with 162 teachers and 9,571 pupils. Besides these children, there were in night schools and Sunday schools over 2,000 adults. In the day schools, in December, 2,103 were learning the alpha-

bet, 8,301 spelling, 7,623 reading, 4,628 were studying in mental arithmetic, 1,223 practical arithmetic, 1,338 geography, 283 grammar; 3,883 were writing on slates, and 1,108 were writing in copy books.

The education of the colored children has cost very little. The entire monthly expenditure, including the cost of instruction, supervision, books, furniture, rent, and repairs on over one hundred buildings, has been less than half the cost per month of a single regiment of soldiers. The average monthly expense of instructing each pupil is one dollar and a half—or eighteen dollars per annum. The children are quick-witted, have good memories, are delighted to learn, prove to be somewhat slow in arithmetic, preserve their books with great care, are obedient and orderly, and as soon as they acquire something in the schools, become teachers to their parents at home. Cleanliness and thrift are found to be promoted by education there as everywhere else. In one part of Louisiana the small planters are beginning to send their children to the colored schools, and they even attend the night schools themselves. Hitherto, and under the old slavery system, they had no such advantages.

SCHOOLS AMONG THE FREEDMEN

The agent of the American Bible Society, Rev. H. W. Gilbert, presents, in his monthly report of his labors in Maryland and Eastern Virginia, some interesting facts. In speaking of POINT LOOKOUT he says :

"There is a *colored school* just commencing there, under the care of American Missionary Association which promises well. *Already it creates a call for the Word of God.*"

Of HAMPTON he remarks:

"The settlements of freedmen in this region, embracing about six thousand people, present characteristics of deep interest. There are several flourishing schools established among them; and I satisfied myself by visiting these that the pupils are making rapid and substantial progress. Probably most pupils of the same ages, under our common school system at the North, *possess more general information*, but I doubt whether, on an average, they would surpass these colored boys and girls in arithmetic, geography, reading, and spelling. The teacher put them to a very thorough test; and I was surprised at their readiness and correctness. Singing is taught in these schools by Rev. S. Tilden, of Massachusetts; and I could not keep from weeping when I heard them sing so correctly the beautiful songs which they were taught. The government is about erecting a schoolhouse for them, which is intended to accommodate six hundred pupils."

He further says :

"In Norfolk, Portsmouth, and on the confiscated farms adjacent, there are about 25,000 of these people, and about 5000 in the schools. In one of the schools, I was attracted by a class of grayheaded men with spectacles on, striving, with much toil and perseverance, to accomplish what might, with comparative ease, have been done in children—*learn to read the Word of God.* I was delighted to learn from their teachers, that there are many well regulated Christian households among them, in which God's Word is read, his praises sung, and the daily sacrifice of prayer laid upon his altar. These people *set a very high value on the sacred Scriptures.* To read them is the *chief stimulus* to these gray headed men and women, in their efforts to learn; and the *legitimate demand for the Scriptures, thus created among them, is already great.*"

BIBLE DISTRIBUTION.

It appears from the "Bible Society Record," the monthly publication of the American Bible Society, that the printing, sale and gratuitous circulation of the Scriptures are prosecuted with increased energy and success. The cash receipts for February were \$59,548.05, and the issues, 67,576 volumes. This is noble!

The colporteur in Valparaiso, in his sales and distributions, has met with gratifying success. The monthly labors of the Society's agents in the States and Territories of our own country evince much diligence and many beneficial results. The eastern army agent, Rev. H. W. Gilbert, makes an interesting Report. He says:

"My work has been in hospitals with citizens, prisoners of war, and freedmen. I find in every direction, and among all classes, that the word of God is eagerly welcomed. . . . At Point Lookout I visited the prisoners of war, about ten thousand in number, and received from them a warm and friendly welcome. . . . The hospital at the Point is well cared for in respect to the Scriptures, by Mr. Beecher, of the Maryland Bible Society. . . . You will be gratified to learn that the Spirit of God is at work among our soldiers in the Shenandoah Valley. . . . The Christian Commission have just fitted up one of their rooms for the use of the colored people of Martinsburgh, where they propose to instruct them in Sabbath school, preach to them, and give them the opportunity to hold prayer meetings."

THE WIDENING FIELD.

But in connection with this war is opened a much larger field, with scarcely any of its promising features. The whole South, a land of Goshen truly, opens to us a field of mis-

sionary work such as was never presented to the church before. More than four million blacks to be civilized, citizenized, and above all christianized! And other millions of non-slaveholding whites, a much less promising element, to be molded into the likeness of true humanity, to be raised to the level of manhood, are thrust upon us. And where are the laborers? Is their strength proportioned to the work in our American Zion? Oh, for a general baptism of the Holy Ghost—for a moral earthquake to topple down the towers of pride and worldliness, and lay our beloved Zion upon the altar of sacrifice!—*Rev. C. C. Cadwell, Wisconsin.*

THE FREEDMEN OF ARKANSAS.

We learn by a letter in "The American Baptist," that there are seventeen thousand freedmen in the State, under the control of the Government. The writer says:

"The schools are well attended. I visited the school at Little Rock, and was astonished beyond measure at what I saw and heard.

In visiting these schools one cannot help being struck with the earnestness of the pupils, and with their strange progress. This eager thirst for knowledge is not by any means confined to the young. Go wherever you will, whether it be in tent, hovel, shop or kitchen, you will see a well-thumbed primer or spelling-book, and often it is a gray head that is bent earnestly over the little book, and sometimes the eyes are very dim with age and suffering, but never so dim that they will not kindle with hope and enthusiasm whenever there is a chance for a lesson.

Another item of interest is the marked industry of this people as a class. . . . It may be said truthfully, that the freed people of Arkansas are *self-supporting*; and the contrast is rendered very vivid when we behold the hundreds and thousands of white refugees who throng our camps, towns and wharves, eking out their miserable lives by the pittance the government is enabled to bestow, with seemingly never a thought that they might or could help themselves or better their condition."

Opening of the Schools—CHARLESTON, March 4, 1865.—The great event of to-day was fitly celebrated in Charleston by the re-opening of the public schools of the city for all the children thereof, without distinction of rank or race, of color or creed. But by 9 o'clock the first and third stories of the Morris street school were so crowded with colored children, that it was impossible to classify them; and, in the second story, which was exclusively appropriated for the whites, there was over two hundred. Between three and four hundred white children have reported their names, but some have been kept away to-day by the report, industriously circulated by the enemies

of free schools, and by the old Rebel teachers, that colored women would be put over them as their instructors. There were a thousand colored children by an actual but incomplete count; and at least fifteen hundred have promised to attend before the close of another week. As this outpouring of children was so much larger than was expected, it became necessary to announce that another school building would be opened on Monday, when the classification will be completed and the system of instruction commenced.

Addresses were made to the children in the different wards. They were taught some school hymns, and sang various songs; and the exercises were closed by a short prayer, which all the freed children slowly and distinctly repeated after the Superintendent:

"God bless—Abraham Lincoln—our President—and Liberator."

Many hearts were touched by the sight of more than five hundred of these little children, all so lately slaves, with clasped hands and closed eyes, asking God to bless the instrument of their freedom on the day of his reinstallation in authority, and in the city which was the first to rebel against it. And, in all the wide land, there were no more sincere prayers offered up for our President. So the thing is done. The loyal white people—the Irish and German population—have shown that they are quite willing to let their children attend the same school building with the loyal blacks; although it is true, also, that no attempt to unite them in the same rooms or classes would have been tolerated at this time. But, in the play-ground, white and black boys joined together in the same sports—as they do in the public streets: and there can be no doubt that, now that this great step has been made, all the prejudice against equal educational advantages will speedily vanish. The white children were told that no insult to the colored pupils would be permitted; and they expressed themselves not only willing but glad that every one had now a chance to be taught.

Sabbath Scene.—A minister of the Gospel thus describes a Sabbath scene at Charleston the day after it fell into loyal hands: "I learned that a meeting of colored people would be held in the morning at sunrise. I was up long before sunrise, and on my way to the meeting. And such a meeting! It seemed to me that no more sincere thanksgiving could be offered this side of heaven. After the benediction was pronounced, they crowded around me from all parts of the house. I was the first Yankee minister they had seen; they grasped my hands, they got their arms around my body, and I believe around my neck. Old, wrinkled, toothless, ragged women would come pressing their way through the crowd, and, with faces wet with tears of joy, seek to utter a word of welcome. They mounted the pulpit-steps, they stood upon

the seats to look over the crowd down where I stood in front of the pulpit. Men embraced each other, and the tongues of sober, intelligent men broke forth with songs of joy and gladness. Some of the good brethren attempted to get me out of the crowd, and did not succeed until the third time. I observed, as I neared the door, an old man, with the tears running from his upturned face, with intonations not to be described—he uttered repeatedly, “Come at last, come at last, come at last.” Gradually these hundreds passed quietly away to their homes, but happiness beamed from every countenance, and joy was in every heart. In the afternoon I preached to 1500 to 2000 people from Nehemiah xii. 43: “Also that day they offered great sacrifices, and rejoiced; for God hath made them rejoice with great joy; the wives also and the children rejoiced: so that the joy of Jerusalem was heard even afar off.”

NORTH CAROLINA.

From Miss Mary Burnap.

ROANOKE, N.C., March 21.

The Lord is doing wonders here, I never saw anything like it in my life. For the last month I have had a very pleasant school of 200, or more. I never had so large a school; but the more I had in this case, the more easy it grew, for every one added weight to the school, and *power* too. The island is alive with the music of the farmers—*Colored farmers* who were once slaves.—They make the air vocal with their songs of joy. *God bless them all.* Their day is coming, and I hope I shall journey with them in the wilderness.

AMERICAN FREEDMEN'S AID UNION.

A new Society has been formed under the above appellation. It is composed of the “New England Freedmen's Aid Society,” the “Pennsylvania Freedmen's Relief Association,” and the “Baltimore Association for the Improvement and Education of the Colored People.” The objects proposed are:

“To promote a general union and secure greater harmony of action among the friends of the black man; to give unity and added effectiveness to the movement now on foot in his behalf; and to ensure a more judicious and economical expenditure of the means employed for his benefit.”

The ends to be accomplished and the means to be employed are numerous, and embrace the distribution of material supplies, the

establishment of rudimentary schools, the diffusion of information, the removal of prejudices engendered by slavery, &c. And it is proposed to publish a weekly newspaper.

Judge Hugh L. Bond, of Baltimore, is the President; Mr. Wendell P. Garrison, 5 Beekman street, Secretary *ad interim*; and a Central Office is to be established in New York. “It is an enterprise founded in the interest of humanity, and conducted for the promotion of civilization.” While we wish success to the patriotic and philanthropic gentlemen engaged in this enterprise, we feel called upon for increased zeal in promoting the establishment of schools under Christian teachers, and the salvation of the Freedmen by all appropriate agencies.

PREDICTIONS FULFILLED.

More than a quarter of a century since the late venerable Rev. Dr. Black of Pa. was asked by the writer what he thought would be the result of the anti-slavery contest. He replied:

“Slavery will not come to an end until the South wades in blood a knee deep. God's retributive justice seems to require it. Nations are punished in this world for persistent wrong doing. All history, sacred and secular, shows it. Why should the Slave States escape?”

In the Autobiography, &c., of Dr. Lyman Beecher, 2d vol., p. 127, is a letter to him from Rev. Dr. Witherspoon, of South Carolina, in which he says:

“Yet so it will be if the abolitionists rule. Our land must be deluged in blood by a contest fiercer and more bloody and unrelenting than even Tory warfare during the revolutionary struggle. When men contend for *liberty*—an *opinion*—they will *fight like men*; but when they contend for *property*, they will *fight like devils*. . . . I have been a slaveholder from my youth, and yet I detest it as the political and domestic curse of our Southern country; and yet I would contend to the death against Northern interference with Southern rights.” *

Systematic Charity.—Let your gifts to the Lord's treasury be spontaneous and perennial; let it be the business of your life to do good and communicate; give little or much as God prospers you, but *give, give, GIVE*, and it shall be given unto you, “good measure, pressed down, and shaken together, and running over.” *

American Missionary.

NEW-YORK, MAY, 1865.

SPECIAL NOTICES.

The notices given under this head in the American Missionary, (paper,) may be found on the cover of this edition, to which we refer our readers for the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc.

A NATION IN TEARS.

Just as this number is going to press—April 15th—the startling intelligence is received from the city of Washington that the President of the United States—ABRAHAM LINCOLN—has fallen by the hand of an assassin. Our blood is almost curdled in our veins, and our reason almost reels, in view of such a tragical and awful event. But our thoughts ascend to Him that doeth according to his will in the army of heaven, and among the inhabitants of the earth. “Who teacheth like Him?” In the abundant consolations of Scripture we rest in this: “God is our refuge and strength, a very present help in trouble.” May the ETERNAL FATHER sustain the bereaved family, sanctify the afflicted providence to all in authority and to the whole people, mercifully bring good out of evil, and save the nation!

*

THE GREAT ISSUE.

The distinguished President of one of our oldest colleges said, recently, in view of the marvelous events now conspiring: “I thank God that I live at such a time as this.” The same sentiment is felt if not expressed, by thousands of American citizens. Who would not rejoice that he has the privilege of living and acting when such great principles as we are contending

for are asserted, even at the sacrifice of so much blood and treasure? We have been battling not only for personal freedom, the downfall of slavery, and our civil and religious privileges, but for the liberties of the down-trodden and oppressed throughout the world. Our precious institutions were threatened with an overthrow. The enemies of the human race, in the persons of leading slaveholders and rebels, aimed at the subversion of the fair inheritance received from our fathers, and the establishment, on a permanent foundation, of human bondage and political despotism. But God nerved the government and its loyal supporters in defence of the country and its institutions, and has given, as we believe, the divine sanction to a conflict which, though terrible and sanguinary, was unavoidable on our part, and eminently just.

After alternate victories and defeats, hopes and fears, the God of our fathers has vouchsafed to our government and its forces signal and overwhelming victories, the precursors, we ardently hope, of a speedy and well-established peace. But these successes have not been in consequence of our national virtue or desert, though we may justly conclude that the recognition of the rights of the oppressed, and of an overruling Providence in the affairs of men, may have prepared the way for the Supreme Ruler to appear on our behalf. He has, doubtless, saved this Union from disruption on account of other nations whose welfare is connected with our independence and prosperity, and on account of the colored people, whose cause He never has forsaken, and never will. In its prosperity the nation forgot the rights of their enslaved fellow-countrymen and the warnings of a righteous God, but in adversity and peril, when the blood of its sons flowed like water, and its government was struggling for existence, the people were quick to learn, if not to obey, the two great commandments of the law. During the four years of the rebellion public sentiment has met with a surprising change. The

Almighty has been instructing us by remarkable providences and impending judgments. At a remote age He gave assurance by his prophet that when His judgments are in the earth the inhabitants of the world will learn righteousness. As a people we have experienced His judgments, and have been learners of righteousness in the school of adversity amidst immense sacrifices of blood and treasure. God grant that the severe lesson may have been so thoroughly learned and practised that it will be consistent for Him to give us peace in righteousness, a peace founded upon justice, equity, human rights, and obedience to the divine law. And with such a peace may it please Him to pour out the Holy Spirit upon the churches, and the whole people!

The tidings of the victories obtained by our armies occasioned an outburst of joy, thanksgiving and praise unexampled in the history of the country. Never, we believe, in this or any other nation, has there been a more general, hearty and out-spoken recognition of an over-ruling Providence. No one who witnessed these manifestations can ever forget them. When before was it ever known that masses of business men, at mid-day, in the marts of commerce—in Wall Street—united, with uncovered heads, in singing an anthem of praise,—or in Boston, at the Merchants' Exchange, bowing in thanksgiving and prayer to the Great Supreme.

No one can read the accounts of the rapturous expressions of delight and thankfulness on the part of the poor negroes set free by the march of our armies, without heart-felt sympathy. Their sufferings have been great, and their joy is unbounded. From the beginning of the great struggle, both they and their friends have said, "I know that the Lord will maintain the cause of the afflicted, and the right of the poor." Faith has now become history.

While writing these lines the joyful intelligence is received of the surrender of the principal army of the rebels to Gen-

eral Grant, and the thanks of the War Department to Almighty God for the great victory. The bravery of the troops will be acknowledged by a grateful people, and the official recognition of the divine interposition will find an echo in millions of hearts. "Thy right hand, O Lord, is become glorious in power; thy right hand, O Lord, hath dashed in pieces the enemy. And in the greatness of thine excellency thou hast overthrown them that rose up against thee. Who is like unto thee, O Lord, among the gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders."

The minds of the people are naturally turned to the subject of peace, but their rejoicings are mingled with painful anxiety. Shall we have a righteous peace? Will the leaders of the rebellion be suffered to escape punishment? While the people eschew all feelings of vengeance and the government is lenient to misguided masses will it maintain justice? Will the cause of the rebellion be utterly removed? Will the arch traitors be shut out from all opportunity of devising and executing mischief? Will ample security be taken that slave-holders, slave States, traitorous and perjured secessionists shall not again obtain ascendancy in the States or Nation? Will the rights of the colored man be fully recognized and successfully defended? These are momentous questions. The future peace and welfare of the nation are involved in their solution. May the God of our fathers and our God, that holy Being who has declared by his word and by his providences that he is no respecter of persons, defend the government and the people from criminal weakness, from pusillanimity, from injustice, and from folly at this crisis. When we have subdued the rebellion, let us not be misled by false philanthropy, artful demagogues, allies of traitors, or misguided officials. BE JUST AND FEAR NOT. IN GOD IS OUR TRUST.

It behoves the people—who are the real sovereigns in this country—to watch

steadily and unremittingly the acts of those clothed by them with authority, to see that while "no detriment is done to the Commonwealth," and while justice is meted out to incorrigible traitors, no injury shall be perpetrated upon the defenceless negro, and no infringement suffered in his inalienable right to "life, liberty and pursuit of happiness."

While the people joyfully and gratefully inscribe upon the national banner *Victory—Peace—Justice*, these three, let them not forget that the greatest of these is JUSTICE. *

THE SYMPATHIES OF THE PEOPLE.

The sympathies of the people, so strongly called forth in mutual sorrow and on behalf of the afflicted family of our late revered President, have been greatly aroused also in view of the assault of an assassin upon the Secretary of State, his sons, and their attendants. The Secretary of War and President Johnson whose destruction was sought by assassins, receive also the sympathy of the people, who, amidst their profound sorrow at the death of President Lincoln, do not omit to be grateful for the preservation of the lives of his associates. Long may they live, consecrating themselves to their country, and to God. *

TEACHING FREEDMEN AT THE NORTH.

John Randolph, when applied to on behalf of the suffering Greeks, said: "The Greeks are at our own doors." While a number of our young men and women have gone South to teach the Freedmen, there are many who have the heart to go, but cannot owing to various circumstances. To such we recommend a field of labor near them. In all our cities, and in most of our villages, there are poor and ignorant persons, and not unfrequently those of darker skins than our own, who need instruction of various kinds, secular and spiritual. Go to them, friends of humanity and the colored race; inspire them with confidence in your friendship, teach them the rudiments of knowledge, and, if

circumstances permit, instruct them in higher branches of education. Especially lead them to Christ, and co-operate with the Holy Spirit in imparting to them the attainments of a higher life. If this be done sincerely, perseveringly, heartily and prayerfully, it will be found, by happy experience, that as it is more blessed to give than to receive, so the love of doing good to the poor and to the colored race will find ample gratification and remuneration.

During the past winter, a few ladies connected with Mr. Beecher's church, in Brooklyn, N. Y., have devoted three afternoons every week to the instruction of colored people of both sexes—teaching them to read, spell, write and cypher. They find the same eagerness to learn which our teachers find among the freedmen at the South. One afternoon in the week these ladies hold a prayer meeting with their scholars. Why should not similar efforts be put forth wherever there is need? *

MR. BEECHER'S ARGUMENT.

A pamphlet entitled "Universal Suffrage; an Argument by Rev. Henry Ward Beecher, including Report of Conferencees between Sec. Stanton, Gen. Sherman, and Freedmen in Savannah," has been published by Wm. E. Whiting, and is for sale by him at No. 61 John Street, price \$3 per hund. This Discourse was delivered at Plymouth Church, Brooklyn, Feb. 12th and afterwards printed in the *Independent*. The publication contains a double argument, first Mr. Beecher's as to the *right* of the colored man to be a full citizen as well as soldier; and second, the *capacity* of the colored man for exercising wisely the elective franchise, as shown in the interview between Sec. Stanton and Gen. Sherman and the principal men of color at Savannah. This pamphlet deserves a wide circulation.

GENERAL HURLBUT AND THE CREOLES.

A mass meeting of the colored French Creoles was held at New Orleans, March 17th,

to adopt an address to General Hurlbut in opposition to the capitation tax of one dollar per year in support of the helpless and infirm colored people of the department. The meeting was mainly composed of colored men, who are known as the aristocratic branch of that population. General Hurlbut, in his reply, vindicates the measures of Government, and administers a severe rebuke for calling meetings to condemn those who work for the Freedmen, while he admonishes them that, instead of obstructing, they should put their shoulder to the wheel and help.

There is, it appears, an orphan asylum at New Orleans, conducted by the contributions of the Freedmen.

TO THE RESCUE.

The taking of Savannah, Wilmington, Richmond and Mobile, and the rapid breaking up of the confederacy, make greater demands upon our treasury for the relief of the suffering and the support of evangelical christian laborers among the Freedmen than we have the means to meet. A large number of teachers are called for in some of the places named, and they are ready to go; but they cannot go empty handed, and the exigencies of the work previously commenced, tax our treasury to the utmost extent of its ability.

Must the cry of the suffering be unheeded? Must we hold back teachers and missionaries, and needful supplies, for the want of means to send them. We lay the matter before our readers in the hope of a speedy response. If they have any of the Lord's money in hand we offer them an opportunity to use it in his service. Twenty thousand dollars, *in addition to our average receipts*, could be wisely used, in the next few months, in the work which we believe our Lord has given to them and to us to do.

"He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again."

Safety Valve.—If our morals and liberties are to be preserved, abolition will, under Providence, be the means.—*Hon. William Jay.*

DR. BACON AND THE TRACT SOCIETY.

While satisfied with the present position of the New York Tract Society as to slavery, Rev. Dr. Leonard Bacon has published his views with regard to the course of the Society in other respects, and says:

"The work, too, of teaching fugitives and other emancipated slaves to read, in schools established for that purpose, is a work which, in my opinion, is likely to be conducted more wisely and economically by other societies, and especially by the American Missionary Association, than by any society instituted and endowed for the one purpose of circulating religious tracts."

Dr. Livingstone.—This gentleman proposes to make another expedition to Africa. A private friend has contributed £1000 sterling to the cause; the Royal Geographical Society, £500; and the Foreign Office, £500. Dr. L. also receives a yearly salary of £500 as consul to the Eastern races in Africa.—*N. Y. Evening Post.*

EMANCIPATION IN BRAZIL.

Last March Rev. J. C. Fletcher, Boston, at the request of a leading member of the Brazilian Chamber of Deputies, made an appeal for books, pamphlets, speeches, &c., on the subject of slavery, to be forwarded to Rio de Janeiro, for circulation. We have reason to believe that the appeal was promptly and liberally responded to. Many influential Brazilians desire to take measures for the extinction of slavery, and the Emperor is believed to be friendly to the measure. There are now two millions of slaves in the empire. The late Brazilian minister to the United States told Professor Agassiz last Spring that in Brazil they were looking forward to emancipation, and the only question was, how was it to be done? Our struggle is looked upon with intense interest by certain Brazilian statesmen.

Bishop Potter, of Pa., just before leaving for Rio de Janeiro last month, made application to this office for printed documents on the subject of slavery, that he might put them into the hands of proper persons, as he understood that the subject of the *abolition of slavery in Brazil* is to come up in May in the National Assembly for consideration. We earnestly hope that the influence of this distinguished friend of human freedom will be

influential in Brazil, while his own health is promoted by the voyage. *

Religious interest in the Army.—Geo. H. Stuart, the able and indefatigable chairman of the Christian Commission, says: "At this very hour a most remarkable religious interest is spread throughout our armies. Even our famished men from Southern prisons are more eager for the bread of life than for that for want of which they have starved." He adds: "Christian men and women of the nation, this is for you a special message and call to each. We shall go forward in God's name and for your service. Our appeal is before you. For Christ's sake, let the response be liberal and prompt."

FROM REV. DR. DUFFIELD.

DETROIT, March, 24, 1865.

"The Lord has for four weeks past been pouring out here the flood of His Holy Spirit. One out of many interesting facts is the numerous conversions in the colored school in this city. The Spirit came down here mightily. This community, among whom the colored man but two years ago was hunted like a wild beast and his habitation fired, have been made to see things in a very different light, and rampant prejudices of caste and diabolical political hatred have given way, and by a new argument they have been taught that God has made of one blood all nations and people that dwell on the face of the earth."

AMERICAN TRACT SOCIETY.

This institution, located in Boston, is prosecuting its noble work with all of its former energy. From its humble quarters at No. 28 Cornhill, streams of holy influence are flowing forth to all parts of the land, and especially to the army, and navy, and the freedmen. The society publishes five monthly periodicals, viz.: *The Tract Journal*, the *Child at Home*, the *Christian Banner*, the *Freedman*, and the *Freeman's Journal*. The family, the children, the soldier and the freedmen are all thought of in its work, and the wants of the different classes found among them are provided for.

The society has on its catalogue 311 volumes of different sizes, and 362 tracts, handbills, &c. During the past year it has printed more than half a million of books, and

nearly a million and a half of tracts and other things; the whole embracing towards 53,000,000 of pages. In the same period, nearly four millions and a half of its periodicals were issued. At the present time, about 400,000 copies of its papers are published monthly. Of this amount, the army, the navy and the freedmen get a large quantity. It is widely distributed gratuitously in these directions, and finds a warm welcome. . . .

Let this society be remembered in its important work. Let churches, Sabbath schools and individuals make contributions to its funds. Let its treasury, which is in need of money, be fully supplied, in order that the wants of millions may be met. Africa, in our own land, is holding out now unmanacled hands, and, standing erect in a new manhood, is imploring light. That light must not be denied. As we have freely received, so should we freely give.

Donations can be sent to Henry Hill, Esq., Treasurer, No. 28 Cornhill, Boston.

WILLIAM C. CHILD, *Secretary*.

INDIA.

Benares.—One of the missionaries writes to the Secretary that two native evangelists have been ordained, and adds:

"Our bazar preaching and our schools are exerting a great influence over the heathen in the neighborhood. Only a few days ago, to my great surprise, two of the chief priests of a renowned place of pilgrimage near the Mission, to which it is said some 40,000 pilgrims annually resort, attended by seven or eight disciples, visited the Mission—for what reason do you suppose? To abandon idolatry, and to embrace Christianity. . . . I have still hopes that some of these men will avow their faith in Christ. But, what struck me with immense astonishment was, that priests deriving considerable revenues from the offerings of idolaters, one of whom, of seventy or eighty years of age, was a man well known, I should say all the way from the Punjab to Calcutta, should voluntarily come to us to express their faith in Christ as their Saviour. May the Lord show mercy upon them, and bring them into His fold!"—*Missionary Mag. and Chronicle*.

Cuddapah.—"It was," writes a missionary, "indeed, to me an interesting sight to see forty precious souls, formerly immersed in all the darkness and uncleanness of idolatry, now coming forward and saying, with Ephraim of old, 'What have we to do any more with idols? The Lord, He is our God; Jesus, he is our Redeemer.'"

Bangalore.—One of the greatest obstacles, next to caste, to the progress of the Gospel in India, has been realized in the habits of comparative seclusion generally observed by Hindoos. This gigantic difficulty still exists in great force; nevertheless, it has in an encouraging degree been overcome. This has been effected partly by the long-continued establishment of female schools of different classes, together with the system of Zenana visitation, which has recently been attempted with encouraging success.

POLYNESIA.

Perhaps there is not an island in the South Seas, or the world, upon which the gospel has produced so marked a change in so short a time as upon the island of Lifu. Twenty years ago this land was shrouded in a "darkness which might be felt;" its inhabitants were fierce cannibals, revelling in all the abominations of heathenism, from whose minds the very idea of a benevolent Being had been completely effaced. Teachers were landed here in 1841, but were soon obliged to leave, as the natives had determined to kill them. After a time they returned, and prosecuted their labors amidst many dangers and discouragements. The good seed was scattered abroad; it soon sprang up, and the faithful laborers were cheered by beholding the tender plants extending their branches, unfolding their blossoms, and bearing fruit. The gospel spread with astonishing rapidity. Village after village embraced "the Word." In a few years the greater part of the island was nominally Christian, although for years they continued many of their heathen practices. The work of reformation here has been gradual. The chief of this side of the island sternly opposed the introduction of the gospel to his dominions, and endeavored to kill the teacher; but his subjects were anxious and determined to have teachers, and to protect them, too, in spite of their chief.

When idolatry, cannibalism, and the more flagrant concomitants of heathenism had been abolished; when the island was studded with churches, and the schools in the most flourishing condition; when numerous acknowledged improvements had been made in native dwelling, public roads, &c.; when a native seminary had been established for training teachers and pastors; when, indeed, the whole machinery for carrying on the evangelization and civilization of this people was fairly at work, the French came, hoisted their flag, and declared this island to be a French colony. Seeing that the influence of the missionary was predominant, and that the natives manifested an unmistakable preference for the English, with whom they have long held intercourse, they have closed the schools, prohibited the distribution of books, forbidden us to hold any services with the natives, and ordered the teachers to leave the island. . . . You

will probably wonder what has become of the natives, and whether they have remained steadfast in the day of trial. Happily we had time to prepare for the storm. . . . Although there are over six thousand Protestants upon this island, about fifteen hundred of whom are church members, I have only heard of one man who has become a Roman Catholic, and he is not a church member.—*The Mac-edonian.*

Northern India.—The *London Missionary Herald*, in alluding to the progress and effects of education, says:

"That at some early period of its history education was somewhat widely different among the brahminical tribes, there can be little doubt; but even they, in common with all the inferior castes, now exhibit a most deplorable ignorance. . . . The missionaries were the first to attempt to grapple with this fearful state of things. . . . English schools and institutions were added to the plans of the missionary, and a wonderful stimulus was given to both native and governmental education. . . . Including all India, the Government schools numbered only 404, with 25,362 scholars. The missionaries had established 1668 schools, which contained 96,177 scholars.

A new system was organized by Government in 1854, called the Grant in Aid plan; but, like every previous effort of the Government, it wholly ignored Christianity. In 1857 the Government sanctioned the scheme for universities in each Presidency. The result has been very successful. Education has at length taken a firm hold on the population, and the days of ignorance are passing away. Christianity is, however, excluded from the schools and colleges. The Bible is wholly shut out. The utmost, therefore, that we can expect from this system is the destruction of superstition; and there is good reason to expect that the educational movement will result in the furtherance of the gospel of Christ.

Ceylon.—The religious state of Ceylon is at present full of the deepest interest. Every week there are pamphlets issued from the press, and circulated by thousands. The publications of the Christian Vernacular Education Society alone amounted in 1863-4 to 9204,450 pages. The writers on the side of Buddhism are unwearied in their efforts to defend their principles, and make aggressions upon Christianity. The members of the church must not suppose that, because the truth is great, it will necessarily prevail, without the putting forth of the agency that God demands for the carrying out of His great design in the salvation of the world. The Missionaries have the clearest evidence that human power, of itself and unaided, can effect:

nothing; but they have proof, equally powerful, that the strongest prejudices will be overcome, and the hardest hearts softened, and those who have wandered furthest from God brought nigh, when there is an affectionate, intelligent, and zealous obedience to the Divine command to "preach the Gospel to every creature." There must be no half-heartedness in the work, and no neutrality. It affects not individuals merely, but hundreds of millions. It is not bounded by time, however vast its ages, but is limitless as eternity. Upon it depends perdition, and its endless misery, or paradise and its everlasting bliss. It is for the honour of God, and of His Son Jesus Christ our Lord. No aim can be higher, no service more important.

A missionary from the Jaffna district in Ceylon remarks that a stranger could always detect in the prayer of a native Christian three words, Jesus, America, and Amen. The native converts understand the American struggle, their hearts are with the loyal States, and they never offer a prayer without remembering to pray for America.—*Wesleyan Missionary Notices*.

Wheaton's Law in China.—The Rev. Dr. Martin of the American Presbyterian Board has translated "Wheaton's International Law" into the Chinese language, and the Chinese government is now printing it, with the intention of acting according to its provisions in its future intercourse with foreign nations.—*The Spirit of Missions*.

Deaconesses.—About two thousand deaconesses have been trained in the late Pastor Fliehn's establishment at Kaiserwerth, Germany. They are divided into three classes. The first class are to assist parish ministers; the second class to act as sick nurses in hospitals and in private families; and the duties of the third class are to teach in reformatories, magdalen institutions, and mission schools.—*Idem*.

Scriptures in Russia.—The Emperor Alexander II., at the suggestion of the Holy Synod, has caused a new translation of the Holy Scriptures into the Russian vernacular; and the Synod of the Greek Church has been actively engaged in issuing their excellent translation of the New Testament in modern Russian on a large scale.—*Idem*.

The Fijians.—Twenty-five years ago the inhabitants of the islands of the Fiji group were fierce cannibals, the terror of all South Sea voyagers. A glorious transformation has been effected among this people by the gospel. Thousands of them are now sitting at the feet of Jesus. From the more important islands of the group all vestiges of idolatry have disappeared.—*Idem*.

The Right Kind of Teaching.—The thing that presses most upon my mind is the question of what we are going to carry with us in our labors among those whose necessities we are called upon to relieve. You may not know, as well as my studies—which require me to look into such matters—enable me to know that there is a strong under-current which is setting away from the Scripture, away from the church, and away from Christ—an under-current that is as deep as the Gulf Stream. I think I may say that almost the whole tendency of young science is away from revealed religion. It may be toward equity—it is; it may be toward purity—I think it is; it may be toward a kind of natural religion—I believe it is, in the best natures; but, just on the eve of the greatest opportunity that ever was known in a Christian nation, there is a strong tide setting in upon the thinking minds of the country, that substantially takes away Christianity, and puts in its place nothing but natural justice, and natural kindness, and the vaguest of all things, civilization.

Now, I feel as though the question of our time was, pre-eminently, not merely, Will you teach, and will you preach, and will you work? but, *What* will you teach, *what* will you preach, and *by what power* will you work? When Paul went to the little initial beginnings of the church in Corinth, he said, "In turning over in my mind the instrumentalities that I might employ, I thought of taste, I thought of eloquence, I thought of argument and reasoning; but I set these all aside; for I was determined to know, and to rely on, nothing but Jesus Christ and him crucified." He felt that, if there was not power in that which could regenerate the people and save the city, there was nothing that could. And I feel that, if there is not to be in the church that power of faith in Christ Jesus which kindles the life, I do not know how we are going to meet the great divine exigency which is upon us, and carry the saving fire of the sanctuary through the land in such a way that it shall consume that which is evil, and not consume that which is good.—*Henry Ward Beecher*.

Knowledge and slavery cannot coexist. They are antagonistic in their very natures. A slave once educated would not long remain a slave, any more than a starving man would remain hungry when food is once placed within his reach. And, as slavery tends powerfully to crush free labor, the ignorance of the slave necessitates the ignorance of all who have an interest in his education. An ignorant people cannot be an enterprising and prosperous people in the best sense of the term. Thus slavery has not only left the great masses of the Southern people in ignorance and idleness temporarily, but has directly crushed enterprise by withholding knowledge.—*Boston Review*.

RECEPTION OF THE RE-ELECTION IN HONOLULU, S. I.

Rev. L. H. Gulick writes, Dec. 7, describing "the wave of patriotic joy" which reached them on the 30th Nov., of the triumphant re-election of Mr. Lincoln. "The news flew over the town, and was received with hearty cheering. The stars and stripes were soon floating over the American minister's residence and over the homes and places of business of the most of our American citizens, and at the mastheads of nearly all the shipping in the harbor. Warm congratulatory shaking of hands was the order of the day. My aged father, as upon his bed he received the news, choked with emotion as he said, 'Thank the Lord, God bless Abe Lincoln.' The more intelligent of our native population took a lively interest in the matter, and were as rejoiced as any of us. Some of them remarked, 'We feel like Americans to-day.' The day being the anniversary of the late king's death, the public demonstrations were held the next day, Dec. 1, when there was firing of cannons, illuminations, fireworks from the rising ground behind the town, a reception at the houses of the American minister and consul, and a small torchlight procession with a transparency having for mottoes—'We don't swap horses in the middle of a stream;' 'I propose to fight it out on this line;' 'Ballot is king;' 'No peace without Union.' There has never before been such a demonstration in our goodly town. All over our group will the news be received with joy by Americans and natives. Nor will it be all political excitement. In a native prayer meeting in the first church of this place, on the evening of the 30th ult., thanks were rendered to God by the Hawaiian worshippers for such an advance toward liberty for the slave."

The Suffrage Question.—"It is expected that suffrage for the southern blacks will naturally, quietly and speedily follow their freedom. Thrice foolish expectation! The northern blacks have long had freedom. But, instead of constantly approaching suffrage, they have constantly fallen further and further away from it. Give the whites no credit for the freedom which the southern blacks are now getting. They get the freedom in spite of the whites. They wring it from the necessities of the whites. Hence it is idle to base on a freedom thus obtained any expectation of justice from the whites to the blacks. If the whites, now in the hour of their salvation at the hands of the blacks, can be so base and so benighted as to fail of securing them suffrage, think not that they will ever accord it. Suffrage, I doubt not, the blacks will get. But, if not gotten now, it will be the result of another bloody revolution—perhaps of a war of races.—*Gerrit Smith.*

Loyalty Islands.—The French Governor of New Caledonia has made efforts to suppress the labors of the Protestant missionaries in the Loyalty Islands, South Pacific. Several English gentlemen addressed a memorial to the Emperor of the French on the subject, to which he replied: "I am writing to Commandant Guillaïn to censure any measure which would impose a restraint upon the free exercise of your ministry in those distant lands."

The Freedman.—Independence, as well as liberty is his due, and independence he can only have by the possession of land and the chance of improving his condition attached to it. This it is the duty of the government to see to it that he has, and that he is protected in it. The great estates of the Slave States have been forfeited by most unnatural treason, and prudence as well as justice demands that they shall be subdivided into small holdings distributed among the only loyal inhabitants. This would be a true disarming of our enemies, and the putting of arms into the hands of our friends. Nothing less than this, with the safeguard of the suffrage added to it, can make a homogeneous nation of the whole country.—*Anti-Slavery Standard.*

Retribution.—The latest foreign despatches say that large placards had been stuck about Liverpool, giving the following from the 18th chapter of the Revelation, apropos of the fall of Charleston:

"Babylon the Great is fallen!—is fallen! for her sins have reached unto heaven, and God hath remembered her iniquities; and the merchants of the earth shall weep and mourn over her, for no one buyeth their merchandise any more. Merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and wine, and oil, and fine flour and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men; and every shipmaster, and all the company, in ships, and sailors, and as many as trade by sea [blockade runners?] stood afar off, and cried when they saw the smoke of her burn-saying, 'What city is like unto this great city.'"

Faithful Allies.—Had the black men of the rebel States gone against us, we should have lost the nation. Going for us, they have become the means of our salvation. They will continue to work out our salvation if we will allow them to do it. But for this purpose we must put ballots into their hands.—*The American Baptist.*

SHREWDNESS OF THE NEGRO.

In one of the Western States the U. S. officers brought up a fugitive slave to be enrolled as a recruit. The black man inquired if he would be entitled to the usual bounties in land and money. Being told he would not, he refused to have his name entered. "But," said he, "I will do another thing; I will put myself up at auction. Who wants a substitute? who bids?" Climbing upon a box he called off the bids as they came in amid the cheers of the crowd. In a few minutes the bids ran up to twelve hundred dollars, when he said, "I'll go for that sum." When he scrambled down, took his money, put it in a bank, and was off to the war.

An ex-slave came into our lines bringing a considerable amount of his master's money in gold. He was arrested and taken before a court, which decided that a slave could not steal, that being only a chattel he had no more responsibility than a horse under slave law. The ex-slave retained the money and has his freedom too.

[Communicated.]

COVETOUSNESS IS IDOLATRY.

The *Christian Intelligencer* says that Rev Mr. Talmage, of Amoy, lately announced to a congregation in this country, to whom he was preaching, that the consistory of a church in Amoy had recently suspended a member for *worldliness*, and asked the question, whether that would be considered a disciplinable offence among the churches at home.

The Honest Truth.—They who buy slaves, and make use of them as mere beasts of burden, are fitter to be called demons than Christians.—*Richard Baxter.*

Punch on the Encyclical.—While the staid English weeklies are gravely discussing the questions involved in the Pope's Encyclical Letter, the London *Punch* thus makes his record: "It is our painful duty to record a terrific explosion which has just occurred at the Vatican. This accident arose from want of caution on the part of the Pope and the College of Cardinals, in projecting a fulminating composition which they had been some time engaged in preparing for the demolition of all modern ideas. Almost before the destructive mixture had left their hands, it blew up with a noise which was heard all over Europe, and morally brought the venerable edifice in which they were assembled about their ears."

Rev. Geo. Thompson, formerly a missionary at the Mendi Mission, West Africa, is now laboring in Leeland, Leelanau Co., Mich. where he wishes correspondents to address him.

HEAD QUARTERS,
District of Eastern Virginia.
Norfolk, Va., March 19th, 1865. }

Special Order No. 59.

[Extract.]

II. Ample provision having been made by the benevolent Societies at the North for the education of all colored children in this District, South of the James, Parents of all colored children between the ages of five and fourteen years are hereby notified, that their children, (unless employed at labor) must attend schools.

Parents or Guardians who neglect this duty or fail to obey this order, will be punished by fine or imprisonment, upon conviction before the Provost Marshal.

By Order of Brig. Gen. GEO. H. GORDON.

WICKHAM HOFFMAN,

Assistant Adj. General.

AMERICAN BIBLE SOCIETY, BIBLE HOUSE,
ASTOR PLACE, NEW YORK, Feb. }
9th, 1865.

Rev. Geo. Whipple, Sec. Am. Miss. Assoc'n.
—Dear Sir: Your application for 5900 vols. of Bibles and Testaments reached the Bible House just too late for the last meeting of the Board of Managers. It will come up at the next monthly meeting, and will doubtless be very cheerfully granted. Accept our thanks also for the note of response to our previous grants to your Association. The American Bible Society rejoices in the co-operation of your own and kindred associations in the good work of distributing the Bread of Life to the perishing. And we are especially gratified to send it to the free people in this notable year of our Lord and of their Emancipation.

Yours truly,

W. J. R. TAYLOR,

Cor. Sec.

Human Rights.—"That personal freedom is the right of every man: and that property, or an exclusive right to dispose of what he has honestly acquired by his own labor, necessarily arises therefrom, are truths which common sense has placed beyond the reach of contradiction. And no man or body of men can, without being guilty of flagrant injustice, claim a right to dispose of the persons or acquisitions of any other man, or body of men, unless it can be proved that such a right has arisen from some compact between the parties, in which it has been explicitly and freely granted.—*General Joseph Warren.*

DANIEL WEBSTER IN 1820.

On Forefather's Day, December 22, 1820, he delivered the annual oration. Those who had the privilege of listening to it will never forget its remarkable eloquence and power. His allusion to the African slave trade, in which citizens of this country were supposed to be engaged, was thrilling. How applicable are his remarks to the slavery that has existed in this country:

"It is not fit that the land . . . should bear the shame longer. I hear the sound of the hammer. I see the smoke of the furnaces where manacles and fetters are still forged for human limbs. I see the visages of those, who by stealth, and at midnight, labor at the work of hell, foul and dark, as may become the artificers of such instruments of misery and torture. Let that spot be purified. . . . Let it be purified, or let it be set aside from the Christian world; let it be put out of the circle of human sympathies and human regards, and let civilized man henceforth have no communion with it."

The True Issue.—But it is said, this war is a war for the "nigger," a war for freeing the slaves. Well, if that be the motive for carrying on the war, then it surpasses the motive of our revolutionary fathers as much as Christianity surpasses humanity. For the great merit of Christianity, as I understand it, consists in the fact that the founder laid down His life for the salvation of others, whereas our forefathers laid down their lives for themselves. Their motive in fighting for their own liberty was love of self, whereas those who fight for the liberty of others have a higher motive, namely disinterested benevolence. The former, mere selfishness, the latter "good will to men."—*Samuel McFarland.*

Another Uncle Tom.—In Natchez, Miss., Dea. William Green, aged 63 years. The deceased was born in Fredericksburg, Va., from which he was brought more than 30 years ago as a slave, and sold to a Mr. Brown in that city, by whom he was owned at the breaking out of the war. As he had always been a trusty servant his master said: "William, don't leave me, I will do as well by you as any one." It was, indeed, a scene fit for a painter, to see the throng of not less than a thousand at the funeral in the midst of whom sat the aged master, while another of his servants preached the sermon, and alluded in touching terms to their former relations as fellow-servants to the same master. In conversation with the master, after meeting, he said in answer to some interrogations: "If any one has a chance for heaven, I think William has." Few men in this place could die more universally respected. He has

served his generations well, and has gone to his reward, leaving his devoted Christian widow to mourn her loss.

SAVINGS BANK FOR FREEDMEN.

The last Congress passed a bill for the establishment of a Savings Bank for Freedmen. The organization has since been perfected, with its provincial office in this city. The Trustees are all men of standing, character and business experience, and we doubt not the bank will be a blessing to the freed people.

Children's Department.**THAT'S ENOUGH FOR ME.**

"What do you do without a mother to tell all your troubles to?" asked a child, who had a mother, of one who had none.

"Mother told me whom to go to before she died," answered the little orphan. "I go to the Lord Jesus: he was my mother's friend, and he's mine."

"Jesus Christ is in the sky. He is away off, and he has a great many things to attend to in heaven. It is not likely he can stop to mind you."

"I do not know anything about that," said the orphan: "all I know, *he says he will, and that's enough for me.*"

What a beautiful answer that was! And what was enough for this child, is enough for us all. Are you tired of carrying about this load of sin? "Come unto me, all you that labor and are heavy laden, and I will give you rest." But I am not worthy of his forgiving love. Never mind that. "*He says he will, and that's enough for me.*" Take the Lord Jesus Christ at his word, for the forgiveness of your sins.

"Don't be frightened into religion," some say: "there's time enough yet to think of dying. Besides, God is merciful. He will never cast the wicked down to hell."

Ah! you may do as you please; but as for me, I will take him at his word. "*He says he will, and that's enough for me.*"

LETTERS TO THE TREASURER.

From a Lady in Michigan.

Enclosed please find \$10, five for Foreign missions and five for the Freedmen, given with a heart full of thankfulness to God, that he has permitted me to give it. I am a widow, not entirely destitute, but O I am lonely. My loved one willingly gave his life in the cause which is so near to all Christian hearts. It is a glorious cause in which to suffer, but that don't heal all of the heart-aches. Jesus alone can do that, and through his assisting grace have I been able to triumph over murmuring. May God bless you and the various causes for which you labor, and all who like me mourn.

RECEIPTS

From March 1st to March 31st, inclusive.

MAINE.

Bethel, Miss R. B. W.,	75
Bluehill, Mrs. S. Curtis,	1 00
Cornish, John Pease and others for African M.,	4 50
Farmington, S. Wyman and Mrs. J. A. Wyman \$1 ea.,	2 00
Gorham, M. G. S.,	25
Limerick, Individuals, by J. P. for African M.,	2 15
Searsport, Rev. J. E. Adams,	7 00
Skowhegan, Cong. Ch., by Rev. T. C.,	15 08
Vassalborough, Mrs. Mary B. Buxton bal. to const. REV. ALEXANDER MCKENZIE, L. M., by J. W. P.,	15 00
Wintersport, S. Cain,	1 00

NEW HAMPSHIRE.

Bennington, Mrs. Deborah Whittemore, deceased, by W. & Co.,	10 00
Hollis, Mrs. M. B. Day \$3; Mrs. J. Shedd \$2,	5 00
Lyme, Cong. Ch. & Soc. \$24.37, by W. & Co.,	29 37
S. Flint \$5,	5 00
Sullivan, A. Ellis and Dea. C. P. Locke \$2 ea.; A. C. Ellis \$1,	5 00
Temple, Dea. I. Kimball, W. Keyes and Dea. N. Wheeler \$5 ea.; Wm. Kimball, M. H. Fish and S. W. Edwards \$3 ea.; Rev. Geo. Goodyear \$2.50; D. Felt \$2; Dea. I. Kimball \$1.50; J. Bragg, D. B. Shedd, A. Howard, Dea. C. Heald, J. Kendall and I. Wilson \$1 ea.; others \$1,	37 00

VERMONT.

Bonson, S. P.,	25
Burlington, Mrs. David Hamilton, by Mrs. E. H. C.,	25 00
East Dorset, G. W. S. and D. G. W.,	50
East Rupert, A. Sheldon and others,	2 00
Essex, Geo. Gates and Mrs. J. P. Buttolph \$1 ea.,	2 00
Groton, Mrs. J. M. Dawes,	1 00
North Landgrove, Mrs. J. H. Stevens,	4 00
Plainfield, Miss M. P. P.,	50
Rutland, Dea. R. Barney,	2 00
St. Albans, J. Whittemore,	2 00
West Barnet, Rev. W. H. Reid,	1 00
West Salisbury, J. Foot,	1 00
Weybridge, M. Stow,	1 00

MASSACHUSETTS.

Amherst, Coll. Second Cong. Ch.,	17 60
Andover, West Parish Ch. \$9 50; B. Boynton \$2, by W. & Co.,	11 50
Ashleyville, Saml. Smith \$13; Dea. H. Smith \$2,	15 00
Athol, Sab. Sch. Cong. Ch. \$5; Coll. \$2, (bal.) by Rev. J. F. N.,	7 00
Belchertown, Mrs. R. W. Walker,	3 00
Boston, W. S.,	50
Boylston, L. Holbrook,	3 00

Chicopee, Moses Brigham for Mendi M.,	17 00
Chicopee Falls, J. E. C.,	50
Conway, D. Lyons,	2 00
Curtisville, Ch. and Soc., by J. C.,	18 00
Dracut, First Evang. Cong. Ch., by R. C.,	16 00
Dunstable, Wm. Dunn, by W. & Co.,	10 00
Enfield, L. D. P.,	50
Erving, Mrs. T. A. Merrill \$3; Rev. T. A. Merrill and Miss H. Merrill \$1 ea.; others \$3.47,	8 47
Fitchburgh, Mrs. M. A. Chamberlin,	5 00
Framingham, Mrs. E. E.,	50
Freetown, A. W. Hathaway \$2; Mrs. L. Dean and Mrs. B. Randall \$1 ea.; D. L. J. and B. B. 50c. ea.,	5 00
Gardner, Miss L. Presson,	12 00
Great Barrington, L. M. Pixley,	11 00
Greenfield, L. P. and E. B. Billings \$1 ea.,	2 00
Greenwich, M. and V. Walker,	3 00
Harwich, First Cong. Ch. bal. to const. DE A. SYDNEY BROOKS, L. M., by S. U., Treas.,	24 00
Lowell, Mrs. James M. Moore,	20 00
Millbury, S. Bancroft,	1 00
Mill River, Joel Wilcox,	30 00
Monson, J. W. Smith,	1 00
Natick, First Ch. & Soc., to const. MARY F. FRENCH, L. M., by W. & Co.,	32 66
Newbury, First Parish Ch. \$31.21; "A Friend" 50c., by Rev. J. R. T.,	31 71
Mew Marlborough, Miss H. A. B.,	25
Northampton, Miss C. A. Burnell, by S. B.,	1 00
Norton, Miss A. P. Goodwin,	1 00
Orange, Coll. Cong. Ch. & Sab. Sch. \$36.05; E. Lord \$1,	37 05
Princeton, Cong. Ch., by J. B. F.,	14 00
Quincy, Evan. Cong. Ch., by W. & Co.,	17 00
Rehoboth, A. Bliss \$1; Mrs. G. W. K. 50c.,	1 50
Roxbury, Elliot Ch., by N. N.,	27 62
South Boston, L. Briggs, by A. S.,	5 00
South Royalston, Coll. Cong. Ch.,	7 30
Westboro, Evan. Ch. M. C. Coll., by W. & Co.,	23 52
Woburn, Cong. Soc.,	100 00
Worcester, Salem Soc. (of which Dea. J. W. Upham \$30) by J. C. N., Treas. \$186; "First Mon. Miss. Coll. of Summer St. Chapel Ch.," by Rev. H. T. C. \$13; H. C. W. 25c.,	199 25
Winchendon, I. Townsend,	1 00
Winchester, Ch. and Soc., by W. & Co.,	78 10
—To const MRS. ELISABETH CONANT, L. M.,	30 00

CONNECTICUT.

Colebrook, Mrs. J. Bass,	5 00
Colchester, C. F. B. 50c. C. B. 25c.,	75
Collinsville, "A Friend,"	2 60
Greenville, Saml. Prentice \$30; F. W. Carey \$4; Mrs. S. B. Avery, E. P. Avery, T. Duncan and Rev. R. P. Stanton \$2 ea.; C. D. Browning, C. N. Scholfield, J. R. Thayer, Mrs. Houston, J. Lindsey, A. Bothwick, D. Cummings, J. Gilmore, T. C. Gordon, R. Sibley, A. H. Meach, A. Torrance and Wm. McIlman \$1 ea.; others \$6.73, to const. C. D. BROWNING and EDWIN P. AVERY, L. M.'s,	61 73
Haddam, First Cong. Ch. M. C. Coll., by G. S. B., Treas.,	35 00
Harwinton, F. S. Catlin and O. Barber \$5 ea., by E. B.,	10 00
Higganum, G. S. G. and others,	75
Milford, Coll. by M. E. L. \$14.25; C. B. Bassett \$3; Coll. West Ch. \$2.50; L. N. Smith \$2; D. Baldwin \$1.25; C. Peck \$1; others \$1, by A. C.,	25 00
New Britain, N. Hart,	1 00
New Haven, Amos Townsend,	20 00
North Granby, Mrs. M. Jones, by A. L. H.,	1 00
North Woodstock, J. G.,	50
Norwich, George Pierce, by D. H.,	25 00
Roxbury, Cong. Ch., to const. AARON W. FENN, L. M.,	40 10
Saybrook, C. Clarke \$2; D. W. Clarke \$1,	3 60
Sprague, Cong. Ch. to const. JOHN H. BROOKS L. M., by Rev. W. E. D.,	50 00
Stafford, E. W. Merrill	1 00
Stamford, "A E A.,"	5 00
Westford, Mon. Con. Coll. \$3.50, Rev. E. D. Kinney \$2,	5 50
West Meriden, E. K. Breckenridge	8 00
Woodbury, Horace Hurd	20 00

NEW YORK.

Albany. Rev. H. A. Holmes	1 00
Arcade. Gideon Arnold, by D.S. & J. McF., Sec.	100 00
Brooklyn. Ralph Hunt \$10, Individuals, by J. C. \$1.50,	11 50
Berkshire. Hattie B. Johnson	23 97
Claverack. W. F. A., by J. C.	50
Copenhagen. W. C. and P. G. S.	1 00
Dansville. Miss C. W. by C. W. Van H.	25
Dryden. Geo. D. Pratt	50 00
Green Point. M. E. Sab. Sch., by W.C., Supt.	42 76
Greenwich. M. T. Miller	2 00
Harlem. Cong. Ch.	50 00
Ithaca. Cong. Ch. of West Hill, by C. H. \$20 ;	
First Presb. Ch. \$4, by G. R. W.	24 00
Jasper. E. S., by C. W. Van H.	50
Lancaster. Individuals, by Mrs. J. B.	2 25
Lewis. J. G. Livingston	6 00
Livonia. Ch. Coll. by W. W.	36 32
Lowville. J. A. Northrop	5 00
McDonough. Miss C. Sawtell	3 00
New Utrecht. Rev. R. O. C.	50

New-York. Kenyon Cox \$50; Ch. of the Puritans	
Mon. Con. Colls. by Dr. E. W. Treas. \$23; "A Friend" \$5; Individuals, by J. C. \$3.50; 13th St. Presb. Ch. \$3, by J. W. T. Treas.; Small sums \$1.35, by Miss H. L. T.	85 85
North Jasper. S. L. by C. W. Van H.	50
Oriskany Falls. Mrs. L. Spencer \$5, Mrs. D. Barker \$2, Mrs. G. K. 50cts.	7 50
Owasco. Saml. Stewart	3 00
Pokeepsie. First Cong. Ch. by A. W.	30 90
Rochester. C. A.	50
Sanborn. Mrs. W. Towsley, by Mrs. P.C.B.	2 00
Smithville. Mrs. R. M. Jones, by Rev. M. T. S.	1 00
Stafford. Miss E. H.	1 00
West Plattsburgh. Mr. and Mrs. Rev. J. T. Adams,	3 00

NEW JERSEY.

Lodi. Wm. Greig	5 50
Paterson. Miss Courter	1 50
Pompton. Rev. J. N. Jansen	5 00

PENNSYLVANIA.

Indiana. J. Hamilton	2 00
McKeesport. S. N.	25
Meadville. W. F. Clark	5 00
Mercer. W. Alexander	1 00
Sugar Grove. C. Miller and Others	1 00
West Springfield. Individuals, by Rev. J.A.D.	5 00

KENTUCKY.

Germantown. Individuals by W. C. G.	1 50
Bethesda. J. D. Gregg	5 00

MISSOURI.

St. Louis. M. M. Clark	1 00
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OHIO.

Barnesville. S. W.	25
Berea. J. S. Smedley	1 00
Brimfield. S. Hastings	2 00
East Toledo. Mrs. S. Brown and Others	2 00
Cassville. M. E. B.	50
Chatham Centre. Cong. Ch., by J. P.	20 00
Cincinnati. Rev. A. Ritchie, by W. C. G.	1 00
Claridon. A. Wilmot, by Rev. E.D.T.	5 00
Delaware. G. H. Cruickshank	3 00
Geneva. L. Wiard	1 00
Huntsburg. D.B. Strong and J.B. Davison \$1 ea.	2 00
Johnsonville. Mrs. S. Bascom	2 00
Lodi. Estate, Timothy Burr, deceased, by J. H. R.	425 00
Madison. W. H. Stocking	1 00
Mallett Creek. L.B. Nettleton \$10, C. Dunbar \$5, 15 00	
Maumee City. S. C.	50
Moore's Salt Works. R. George \$4, Mrs. R. George, J. George and Mrs. J. George \$2 ea., T. George, Sen. \$1,	11 00
North Eaton. J. Oakes	1 00
Penfield. First Cong. Ch., by Rev. J. H. P.	5 00
Rawsonville. C. Tuttle	1 25
Sandusky.	16 00
Richfield. C. A. and C. E. Payne	5 00
South Salem. S. Scott and M. Scott \$5 ea., A. McGinnis, J. Kingery, M. A. Morton, M. Wallace and E. Berton \$1 ea., E. A. 50c,	18 50

Storrs. Sab. Sch. Coll. bal to const. MISS HAN-	
NAH K. BUSHNELL L. M., by Rev. H.B.	12 00
Strongsville. W. P.	50
Willoughby. Mrs. Polly Woolsey	5 00

INDIANA.

Galveston. L. T. and W. P. 50c ea.	1 00
ILLINOIS.	
Adams. Mrs E. B. Spencer	1 00
Aurora. New England Ch., by Rev. G.B.H.	13 84
Chicago. Tuthill King \$50, F. W. Savage \$1,	51 00
Collinsville. J. F. Wadsworth	2 00
Farmington. Cong. Ch., by G. W. L.	51 27
Galesburg. ROSWELL PAYNE \$62 50 to const. himself and MRS. ELVIRA B. PAYNE, L.M's, by D. W. B.; Mrs. Wealthy Waters \$30, to const. J. B. ROBERTS L. M., by Rev. E. B.	92 50
Jacksonville. H. L. and M. C. Melendy	7 00
Kewanee. Mrs. U. B.	25
Mount Palatine. W. R. McCord	1 00
Ottawa. Plymouth Ch., by J. G. N.	21 34
Peoria. Mrs. S. Greenwood \$2, J. Delano \$1, M. Pettengill \$2, Others \$1,	6 00
Pittsfield. J. E. D.	25

MICHIGAN.

Casco. N. B. Clark	4 00
Dover. Mrs. M. L. Douglass for <i>Foreign M.</i>	5 00
Big Beaver. Lewis H. Morse bal. to const. REV. J. L. BEBEE L. M.	10 00
Birmingham. Mrs. A. D. Stickney	2 00
Fairfield. J. L. D.	50
Lodi. Independent Ch., by Rev. E. W. B.	10 00
Salem. Cong. Ch., by Rev. R. J. W.	2 25
Summit. Cong. Ch. by Rev. R. J. W.	14 25

IOWA.

Earlsville. Cong. Ch., by Rev. H.E.B.	5 35
Newton. Sab. Sch. \$4.50, J. McG. 50c.	5 00
Polk City. Elias Nicolle	5 00
Sabula. Ch. collections, for <i>Home M.</i> , by Rev. O. E. Jr.	21 12
Wittenberg. G. Hanger \$5; Rev. T. Merrill and E. J. Merrill \$3 ea.; S. Wade \$2.20; J. P. Beatty \$2; S.E. Merrill and L. E. Merrill \$1.50 ea.; J. McGregor \$1.25; M. Wade \$1.00; C. C. Harrah, J. R. Poage, T. Vanatta, R. Sherer, J. A. Sherer, D. Goodhue, U. S. Calhoun, J. R. Clements, J. C. Sherer, A. Harrah, Jas. R. Poage, J. R. Crawford, J. Kiddoo, Rev. G. G. Poage, N. Baxter, N. M. Sherer, J. King, M. Jackson, J. V. Crawford, J. M. King, J. Banks, J. J. Merrill, J. H. Tait and J. Kiddoo \$1 ea.; others in Free Ch. \$4.60, to const., REV. G. G. POAGE, L. M.,	49 10

WISCONSIN.

Clinton. Thomas Tuttle to const. GRISWOLD WEAVER and HENRY TUTTLE L. M's,	60 00
Delavan. C. T. Smith,	20 00
Patch Grove. E. Hosmer,	1 00
Prairie Du Chien. W. Brown,	2 00
Sparta. Dea. J. A.,	25
Westfield. Coll. by Rev. L. B.,	5 00
CANADA WEST.	
Union. Thos. Neale,	5 00

FOR FREEDMEN.

(\$5,100 89.)

MAINE.

Atkinson. One bbl. C. val. \$50, by G. A. T. Treas.	
Biddeford. One box C., by T. D. C.	
Kennebunkport. Rev. P. Titcomb,	2 00
Lewiston. H. Barbour, by W. & Co.,	10 00
Litchfield. W. H. King,	5 00
Monson. Rev. R. W. Emerson,	10 00
Portland. Mrs. Rev. D. M. Graham,	50 00
South Bridgeton. Mrs. F. Foster,	3 00
South Paris. Cong. Ch., to const. ABELIA HALL and DEA. ELISHA MORSE, L. M's., by Rev. F. S.,	60 00

NEW HAMPSHIRE.

Chester. One bbl. C. and Cash \$2, by Miss H. A. M.,	2 00
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Dover. F. A. Soc., one cask and one bbl. C. val.	
\$192.24; one bbl. C., val. \$106.37; Mrs. W. H.	
S. 25c., by M. M. H. Sec.,	25
Hampstead, Miss J. S. Eastman,	25 00
Hampton. One bbl. C., by Elder D. C. D.	
Hancock. S. A. Soc., one bbl. C., by A. D. T.	
Lee. Mrs. Elizabeth Hale Smith,	20 00
Mason Centre. Individuals, one bbl. C., val.	
\$26.50, by Mrs. M. B. G.	
New Ipswich. "Friends," one box C., Cash	
\$1.50, by Rev. C. G.,	1 50
Paper Mill Village. One box C., by W. & Co.	
Pembroke. "Friends," by H. C. M.,	4 25

VERMONT.

Bridport. "A Friend,"	3 00
Burlington. Ladies, one bbl. C., val. \$75, by	
Mrs. L. M.; First Bapt. Soc., one bbl. C., by	
M. D.	
Charlotte. Ladies, a box of C. val. \$106.68, Cash	
\$20, by Mrs. R. L. L.	
East Brattleborough. Dr. G. N. Tylers' Ch., two	
bbls. and one half bbl. C., val. \$68.98, by Mrs.	
M. M. G.	
East Orange. J. F. Woodman \$2; Mrs. S. C. 50c.,	2 50
Essex. "A Friend,"	12 00
Fletcher. Mrs. S. S. Hook,	2 00
Hartford. Eph. Morris \$10; Mrs. J. D. 50c.,	10 50
Johnson. Ladies, one box C., val. \$75, by Mrs.	
R. M. F.	
McIndoes Falls. Ladies, two bbls. C., val. \$34.50,	
by Miss M. E. E. B.	
Newbury. Samuel Martin \$10; J. D. Martin	
\$5; D. Wells and G. Burroughs \$1 ea., by J.	
A.,	17 00
North Brookfield. A. Rice, by J. S. P.,	1 00
Pittsford. J. W. Duncklee \$1; Sab. Sch. a bbl.	
C.,	1 00
Randolph. Three bbls. C., val. \$48.75, by J. C.	
F.	
St. Albans. First Cong. Ch., seven bbls. C.,	
Cash \$7, by L. L. D.,	7 00
Sheldon. Rev. G. B. Tolman \$3.50; D. D. Wead	
and Mrs. Fanny Wead \$2 ea.; Miss E. Olmstead	
\$1.50; Capt. W. White \$1,	10 00
South Newbury. James Abbott \$10; E. Abbott	
\$2; Wid. H. Brock \$1,	13 00
Swanton. One bbl. and a half bbl. C., Cash \$1.25,	
by Miss H. M. S.,	1 25
Townsend. Mrs. S. E. Goodhue,	1 00
West Brookfield. Ch. Coll., by J. S. P.,	7 50
West Fairlee. Sab. Sch., \$13.50 by C. M. H.,	
Supt.; Friends, one bbl. C., by W. & Co.,	13 50
Wilmington. Ladies, one box C., R. Smith, A.	
Alvord and J. Moore \$1 ea.; others \$4 ea., by	
Mrs. C. L. W.,	7 00
"A Soldier of Co. A, 10th Vt. Vol."	5 00

MASSACHUSETTS.

Amherst. Faculty and Students of Amherst Col-	
lege, by Prof. T.,	100 00
Beverly. Israel Trask, two bbls. C., Cash,	3 00
Boston. "A Friend" \$30 to const. LEBBEUS	
STOCKBRIDGE, L. M.; "A Friend" 10; Rev.	
Giles Pease \$5; Ed. L. Pierce \$2; Mrs. Wm.	
Taylor, a box C.,	47 00
Byfield. Cong. Ch. and Soc. \$41.25, by P. C. B.	
Treas.; J. M. Root \$1,	42 25
Cambridgeport. Mrs. J. Bridges,	1 00
Chicopee. L. A. Moody \$10; Ladies, two bbls.	
C., Friends, two bbls. C., val. \$60, by Mrs. S.	
F. S.,	10 00
Cinton. First Evang. Ch., by C. L. S.,	30 00
East Bridgewater. S. Allen,	5 00
East Hampton. Payson Sab. Sch. \$50, for sup-	
port of a Teacher, by S. W.; L. Parsons \$1;	
"A few Ladies," three cases C., by L. P.,	51 00
Fitchburg. Friends, one box C., by Mrs. C. H.	
W.	
Holden. Ladies' Levee,	148 05
Holliston. "A Friend" \$1; H. N. Johnson \$1,	2 00
Hopkinton. Ladies of Cong. Ch., two bbls. C.,	
val. \$109.95, by Mrs. S. B. C.,	
Hubbardston. Odis Ware,	10 00
Lawrence. Lawrence St. Ch. Sab. Sch., for sup-	
port of a Teacher, by Miss C. B. K.,	150 00
Lowell. Mrs. J. M. Moore, one box C.,	

Melrose. Two bbls. C., by Mrs. M. A. W.	
Middleboro. F. R. Soc., one box C., val. \$101.70,	
by B. B. S., Sec.	
Millbury. First Cong. Ch., S. S.,	10 25
Newburyport. F. A. Soc., one tierce C., val.	
\$108; Cash \$150, by Mrs. S. I. S., Sec.,	150 00
Northampton. First Ch., one bbl. C., Cash \$3	
by D. K.,	3 00
North Amherst. One box C., by F. A.	
Scotland. Jas. M. Leonard \$10; Dea. E. Fobes	
and Wife \$3; R. Keith and Dr. J. B. Fobes \$2	
ea.; Rev. J. C. Seagrave, F. Fobes, A. M. Hayward	
P. Leach and T. Wilber \$1 ea., Mrs. S. K. 50c.	22 50
South Egremont. Cong. Sab. Sch. one package B.	
South Hadley. "A few friends," 1 box C. by G. V.	
South Hadley Falls. H. W. Taylor	10 00
Walpole. Maternal Assn. of O. C. Soc., two bbls.	
C. and Cash \$2, by Mrs. S. A.,	2 00
Warren. Mrs. E. Carpenter and Mrs. M. A. Blair	
\$1 ea., by S. B.,	2 00
West Acton. A. Rowell	3 00
West Amesbury. Cong. Ch. Coll. 116.85, Ladies'	
Circle \$25.55, by W. & Co.	142 40
Westfield. F. A. Assn., one bbl. C. by M. A. K.	
Treas.	
West Medway. Contribution by Mrs. M. E. I.,	5 50
Westminster. Franklin Lombard	5 00
Whately. Cong. Ch. and Soc., by Rev. J. W. L.,	12 50
Williamsburgh. Mrs. H. H. Tilton and others,	2 00
Worcester. F. R. Soc. four boxes and three bbls	
C., part of which val. \$217.33, by Mrs. S. A. B.	
Sec.	

RHODE ISLAND.

Providence. P. M. Edwards	1 00
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CONNECTICUT.

Abington. "Friends" (bal.) by Rev. G. H. M.	55
Avon. Mrs. R. Andrews, Miss J. Andrews and	
J. H. Andrews \$5 ea.	15 00
Colchester. C. B. McCall \$2.50, E. M. Backus	
and Mrs. E. Gillett \$1 ea., Others 50c.	5 00
Ellington. Two bbls. C., Cash \$1, by C. H.	1 00
Exeter. Ladies' Benev. Soc., by J. C.	17 00
Farmington. Samuel Deming and family	30 00
Glastenbury. H. M. Wright	2 00
Haddam. Young Ladies, a bbl. of C, val. \$11.60,	
Cash \$3, by Miss H. N. W.	3 00
Harwinton. F. S. Catlin, by E. B.	5 00
Hebron. J. Porter and family	8 00
Hotchkissville. Judah Baldwin	30 00
Lakeville. Ladies, one bbl. C. val. \$52.64, Cash	
\$1, by Mrs. G. B. D.	1 00
Meriden. Eleven bbls. and one half bbl. C., val.	
\$200, by W. E. B.	
Middlebury. J. D. Wooster	1 00
Middle Haddam. Mrs. H. Tuttle \$4, Rev. Mr.	
Cooly \$1, by Mrs. E. T. H.	5 00
Middletown. Ladies' B. Soc. of M. E. Ch., two	
bbls. and one box C., by J. G. B.	
New Haven. Arthur Kimball, by Mrs. E. C. K.	2 00
Norwich. Miss Elizabeth C. Greene, \$250, for	
support of a Teacher in a Col. Reg., John T.	
Slater \$250, for support of a Teacher in a Col.	
Reg., Mrs. Chas. Lee \$10, Sol. Aid Soc., one bbl.	
C. by E. F. N., Sec.	510 00
Plymouth Hollow. One bbl. C., by L. T.	
Pomfret. First Cong. Soc., to const. R. V. WALTER	
S. ALEXANDER and BETHUEL PARK-	
HURST, L. M's., by G. B. M. Treas.,	146 25
Prospect. "Sab. Sch. and Friends," by G. B.	
H. Supt.	10 00
Roxbury. Wm. Camp	1 00
Southport. S. A. Soc., one bbl. C., by Mrs. C. C.	
Stamford. First Presb. Ch. S. S. by T. G. R.	20 00
Terryville. C. R. Williams	10 00
Thomaston. O. N. Frary	5 00
Thompson. S. Shumway	8 00
Waterbury. Three bbls. C. by Mrs. F. H. T. M.	
Watertown. B. De Forest \$120, John De Forest	
\$20,	140 00
West Meriden. Eli Butler \$5, Alden Clarke \$3,	
E. Savage and A. Foster \$1 ea., Others \$6.45	
by W. E. B.	16 45
Woodbury. C. J. Minor and Others, a bbl. C.	
and Cash \$1,	1 00

NEW YORK.

Addison. Fifteen bbls C., by C. W. Van H.	
Ashford. One box C. val. \$86, by Miss L. F.	

Avoca. Five bbls. C., by C. W. Van H.			
Bennettsville. Coll., by Rev. N. W.	100	00	
Brocketts Bridge. Members M. E. Ch. and Others two boxes and one bbl. C., by Rev. J. W.			
Brooklyn. Sew. Circle of Rev. H. W. Beecher's Ch. three bales C., val. \$361.09, by Mrs. S. J. T.			
Canisteo. Three bbls. C. by C. W. Van H.			
Churchville. David Bangs	1	00	
Constantia. Coll., by Rev. H. S. H.	4	20	
Corning. J. G. Palmer	1	00	
Coventry. Coll. by E. A. P.	61	00	
Dryden. Mrs. A. Foster to const. HART F. PRATT L. M., by Rev. A. McD.	30	00	
Freetown. Coll., by Miss E. G. H.	2	50	
Greene. "Friends"	27	85	
Harlem. Benev. Soc. of Cong. Ch. one bbl. C val. \$50, by Mrs. J. A. C.			
Honeoye. One bbl. and one half, bbl. C. val. \$70, by Mrs. G. P.			
Hudson. A. S. Peet	1	00	
Irrington. Mrs. R. Lambden	5	00	
Jewett. Mon. Con. Coll. \$8.25, L. North \$3, Mrs. Mary Bailey \$2, for support of a teacher, by A. P.	13	25	
Ledyard. "A Friend"	6	00	
Lenox. Mrs. J. H. Childs	1	50	
Lewis. Cong. Ch., by Rev. T. W.	6	75	
Lima. Wm. Whittlesey	5	00	
Livonia. Citizens, two bbls. C. val. 50, by L. R. Livonia Centre. Ladies, one bbl. C. val. \$57, by L. E. S.			
Locust Valley. Mrs. S. Palmer	5	00	
Morley. Ch. Coll., by Rev. S. H. F.	26	00	
New Utrecht. Three bbls. C., by Rev. R. O. C.			
New-York. Barnes & Burr	16	00	
Niagara Falls. A. H. Porter	50	00	
North Pitcher. "Friends," one bbl. C. val. \$100 G. Napier \$5, Dr. Jameson \$1, Others 23c, by Mrs. E. A. F.	6	23	
Oswego. "A Friend,"	20	00	
Owego. Two bbls. C., by H. D. P.	10	00	
Penn Yan. "H. A. C."	10	00	
Perry Centre. Sab. Sch. Penny Contributions, by A. S.	10	00	
Peruvilla. One bbl. C. val. \$57.75, by B. P. D.			
Rushford. Aid Soc. two bbls. C. val. \$115, by Mrs. O. T. S. Sec.			
Seneca Castle. F. S. Rhoads M.D., \$5 by S. B., "A Friend" \$5.	10	00	
Seneca Falls. One bbl. and one box C., by Miss S. S., Coll. by Miss E. & H.	40	44	
Smithville. Mrs. R. M. Jones, by Rev. M. T. S.	1	00	
South Hill. Mrs. E. A. Stuart one box C.			
Stokholm. One box C. val. \$58.78, by Miss M. L. T., Hiram Hulburd	20	00	
Syracuse. Colored Ladies one box C. val. 200, by Miss E. G. H., Mrs. C. C. Clarke \$5, Miss F. A. Clarke \$1, Mrs. T. A. E. B. 50c.	6	50	
Tarrytown. Mrs. J. S. Hatch (\$52 ack. in March from "J. S. H." for general purposes, should have been ack. for Freedmen.)	50	00	
Taylor. Miss N. Wire \$5; Anonymous \$1.	6	00	
Union Village. Cong. Ch., by E. W.	65	00	
Walton. Dea. J. St. John, by C. S. F.	1	00	
Warsaw. Ladies Benev. Soc. two bbls. C., val. \$85; Cash \$2, by Mrs. F. J. G., Sec.	2	00	
Waterloo. Sol. Aid Soc., one box C., by M. M. H., Sec.; five boxes and one bbl. C.; Cash \$6.58, by E. L. K., Pres.	6	58	
West Waterloo. Coll. by Miss E. G. H.	25	28	
Whitestown. John Wait,	10	00	
NEW JERSEY.			
Belvidere. G. G. Roney,	2	00	
Bounton. Mrs. N. T. Jennings and J. Jaques \$2 ea.; "Friends," a bbl. C. and Cash \$1, by G. W. E.	5	00	
Newark. John Tobin toward support of a Teacher, by D. O. \$5; Plane St. Presb. Ch., four bbls. C., by Rev. C. H. T.,	5	00	
PENNSYLVANIA.			
Connellsville. Miss A. D. Witter,	5	00	
Cowdorsport. John S. Mann,	5	00	
Farmers Valley. J. R. Olds,	5	00	
New Brighton. Miss E. H. Tite,	5	00	
Watterson's Ferry. L. M. T. McCain and others a barrel C., val. \$34.10, Cash \$1,	1	00	
West Alexander. Dr. Davidson,	5	00	
KENTUCKY.			
Bethesda. J. D. Gregg,	5	00	
OHIO.			
Avon. W. Burdell,	1	00	
Brighton. Mrs. L. A. Strong and Mrs. H. Dunbar \$3 ea.,	6	00	
Circleville. Mrs. C. Doane \$1.50; Rev. H. Calhoun, C. Luckey and E. Lutz \$1 ea.; others \$1.50,	6	00	
Cleveland. Mrs. Helen M. Cobb,	25	00	
Deerfield. Wm. Penn,	1	00	
Germano. V. Ferguson \$2; others 50c.,	2	50	
Harmar. Cong. Ch. and Sab. Sch., for support of a Teacher, by D. P.,	200	00	
Jersey. Mrs. L. Sinnet,	5	00	
Keene. Mrs. A. F. Waters,	5	00	
Mansfield. Mrs. Rachel Dickey to const. REV. THOMAS K. DAVIS, L. M., by A. L. G., Oberlin. Estate of Mrs. J. W. Merrill, deceased, by J. W. M., \$50; Dea. Alfred Beecher \$38.50; A. T. S. Walsh one box C. and Cash \$2.25;	30	00	
Mrs. L. C. Miner \$1,	91	75	
Pittsfield. Ch. Coll. \$7.15; Rev. O. B. Waters \$5; F. Stone, D. Lucas, O. Hall and M. F. Kellogg \$1 ea.; others \$1,	17	15	
Strongsville. Free Cong. Ch., by Rev. W. B.	28	00	
Wayne. D. Smilie,	3	00	
Xenia. Sec. of Inquiry of W. U., by T. H. J., Sec.,	10	00	
INDIANA.			
Kingston. S. H. Hamilton,	2	00	
Atlanta. Rev. S. S. Cone,	5	00	
Danville. "A Friend,"	5	00	
Delavan. T. Goodwin \$2; S. Trollope \$1.50,	3	50	
Galesburg. Saml. Hitchcock,	5	00	
ILLINOIS.			
Jacksonville. T. W. Melendy \$5; H. L. & M. C. Melendy \$3; A. C. R. 50c.,	8	50	
La Harpe. Elizabeth Bernetha and Dea. L. C. Maynard \$5 ea.; W. B. Wills \$1,	11	00	
Lake Forest. Luther Rossiter,	30	00	
Mendon. L. A. Weed,	10	25	
Nora. Mrs. C. H. Foss, by L. F.	5	00	
Oswego. One bbl. C. val. \$31.20, by J. B.			
Palatine. Mrs. L. T. Williams	5	00	
Payson. Cong. Sab. Sch., by G. H. Supt.,	10	00	
Piano. Miss C. B. Tenney,	1	50	
Princeton. Seth C. Clapp,	5	00	
MICHIGAN.			
Albion. A. W. Gustin,	5	50	
Clinton. "A Friend," \$30 to const. REV. HIRAM ELMER, L. M.; J. W. Gale \$5; others \$1.50,	36	50	
Dover. Mrs. M. L. Douglass,	5	00	
Hillsdale. H. J. King,	5	00	
Litchfield. Wm. Savage \$24; Wm. Smith \$5; C. Betts and J. Eggleston \$2 ea.; H. Eggleston, S. Caneff, H. Pixley, H. McElwain, A. H. Savage, W. T. Savage and G. Stoddard \$1 ea.,	40	00	
Marshall. D. H. Miller,	5	00	
South Haven. Children's offerings, by Mrs. T. Hopkin,	1	00	
Sparta. "M. S. L.,"	2	50	
Summit. D. Pomeroy,	5	00	
IOWA.			
Burr Oak. Rev. Geo. Bent,	2	00	
Denmark. M. Whiting,	5	00	
WISCONSIN.			
Columbus. U. Davies,	100	00	
Elkhorn. J. A. Norris \$5; Mrs. E. E. Eldred \$3,	8	00	
MINNESOTA.			
Zenora. Cong. Ch., by Rev. G. B.,	5	00	
KANSAS.			
Twin Mound. Mrs. L. S. Greene,	2	00	
Collected by Rev. J. P. Bardwell.			
(\$256.45.)			
OHIO.			
Cleveland. S. H. Sheldon, A. J. Wenham and W. Lacy \$5 ea., Mr. Crapser, W. B. Guiles, F. W. Pelton, W. Sabin, Mrs. R. Sanderson, J. A. Redington, Prof. J. A. Thome, A. H. French, R. B. Dennis and C. W. Palmer \$2 ea.; S. W. Nelson, D. Mallory, Mr. Jones, Mrs. Case, W. M. Hutton, Dr. Sayles, L. W. Perry and Dr. Dutton \$1 ea.; others \$5,	48	00	

Delaware, First Presb. Ch. \$39.35, to const.	
REV. MILTON McMILLEN, L. M.; Second	
Presb. Ch. \$11,	50 35
Dover, Cong. Ch.,	9 10
Fredericktown, One box C., val. \$80,	
Mount Vernon, First Presb. Ch., by Rev. D. B.	
H.,	2 00
Oberlin, E. W. Andrews,	5 00
Pittsfield, C. C. Spooner,	10 00
Ridgeville, H. M. Viets,	2 00
Sandusky City, Ryon Johnson & Co., W. B.	
Hudson, L. H. Latham, O. Follett, J. D. Ev-	
erett, J. Woolworth, B. Brainard, J. E. Mar-	
shall, L. S. Hubbard, Mrs. J. H. Stead, L.	
Moss, Mrs. E. Cook and S. R. Irvine \$5 ea.;	
Wm. H. Scudder, G. I. Anderson, M. F. Miner	
L. P. Wheelock, J. G. Pool, \$3 ea.; E. Coy, C.	
C. Bill, W. V. Latham, M. Frisbie, C. N. Olds,	
W. G. Lane, "A. H. G.," S. S. Colton, L. H.	
Lewis, J. H. Stewart, M. Post, J. H. Emerick,	
C. Woolworth, A. Ferry, H. F. Merry \$2 ea.;	
Miss Prenty \$1.50; J. T. Davis, D. F. Wemple,	
"H. C. H.," "W. P. C.," Mrs. Colwell, H. S.	
Adams, Miss R. Baldwin, M. C. Clarkson, Mrs.	
W. C. Stone and A. W. Hendry \$1 ea.; others	
6.50,	128 00
Wayne, Mrs. M. Walworth,	2 00

Collected by Rev. J. G. Brice.

(\$216.00.)

OHIO,

Frankfort, Dr. Wm. Latta and Martha A. Jam-	
ison \$10 ea.; Rev. J. R. Gibson, J. Templin,	
D. C. Anderson and J. Sturgeon \$5 ea.; J. D.	
Matthews and R. Fulton \$3 ea.; Mrs. Evans,	
S. A. Anderson and J. M. Ware \$2 ea.; A. M.	
McCoy and Mrs. Matthews \$1.50 ea.; Mrs.	
Light, T. Irwin, Mrs. Latta, Wm. Ross, J. M.	
Jackson, J. Sutherland, R. M. Sturgeon, J.	
Ware and J. Sanders \$1 ea., to const. ELDER	
JOHN STURGEON and MRS. MARTHA ANN	
JAMISON, L. M's.,	64 00
Chillicothe, James Steel Sen. \$50; Rev. J. R.	
Whitemore, \$10; O. Harman and T. Steele \$5	
ea.; Mrs. J. Ross \$1; others \$2,	73 00
Anderson Station, John Steel \$10; JAMES A.	
STEEL \$5, bal. to const. himself L. M.; P.	
Platter \$2,	17 00
Columbus, Col. R. Long,	1 00
Bellbrook, Danl. Holmes \$25; Andrew Holmes	
\$10; R. Holmes \$1,	36 00

INDIANA.

Winchester, JAMES CLAYTON bal. to const.	
himself L. M.,	25 00

Collected by Rev. Samuel F. Porter

(\$66.05.)

ILLINOIS.

Dement, Cong. Ch.,	4 45
Greenwood, Presb. Ch.,	14 00
Harvard, Dea. H.,	25
Malta, Cong. Ch.,	10 00
Ringwood, Cong. Ch.,	5 00
Wheaton, Cong. Ch. \$23.35; Wesl. Ch. \$8.50;	
A. W. W. 50c.,	32 35

Collected by Isaac How.

(\$102.14.)

NEW YORK.

Ashville, Cong. Ch.,	5 25
Blockville, A. Scofield \$1.35; others \$1.40,	2 75
Busti, Jos. Eveleth \$5; A. Phillips and F. Sowl	
\$2 ea.; Lewis Jones \$1.50; Z. R. Ford \$1.25;	
C. F. Davis, A. F. Carpenter, Dea. J. L. Sowl,	
J. Northrop and W. Northrop \$1 ea.; others	
\$6.60,	23 35
Chautauqua, W. R. Look and H. L. Barnes \$1	
ea.; others 85c.,	2 85
Cherry Creek, J. M.,	50
Ellicott, Individuals,	1 20
Ellington Centre, A. C. Holmes and J. Barber	
\$1 ea.; others 5.28,	7 28
Elery, Dea. C. Parker and A. R. Day \$1 ea.;	
others \$5.55,	7 55

Harmony, H. Hurlburt and Wm. Salisbury \$2	
ea.; J. Eddy Jr., N. Roberts, H. Cross, Rev.	
R. J. Cowles and S. Stewart \$1 ea.; others	
\$1.90,	10 90
Jamestown, De Forest Weld \$2; S. Sherman	
\$1.50; R. F. Fenton, W. Brent and E. Kidder	
\$1 ea.; others \$1.75,	8 25
Kiantone, Cong. Ch. \$4.50; H. H. Jones and J.	
Carey \$1 ea.; others 1.60,	8 10
Panama, Bapt. Ch. \$4.80; Cong. Ch. \$3.95; Rev.	
I. N. P. 50c.,	9 25
Vermont, E. T. Partridge \$5; P. M. Coll. \$5.50;	
G. Beardsly and Mrs. I. F. Davis \$1 ea.; others	
2.41,	14 91

Collected by Rev. C. Pearl.

(\$658.82.)

MAINE.

Augusta, Members of Legislature, for support of	
a Teacher \$155; Coll. Bapt. Ch. \$11.24; John	
Dorr \$5; Miss N. W. Craig \$2,	173 24
Bath, Geo. F. Patten \$10; Jno. Patten, J. B.	
Swanton and Mrs. Susan Sewall \$5 ea.; C. Dav-	
enport \$3; A. R. Mitchell \$1,	29 00
Belfast, Mrs. Wm. Pitcher,	2 00
Biddeford, Coll. \$23.40; E. W. Staples and Mrs.	
J. Hobson \$2 ea.,	27 40
Camden, Eve. Lecture \$4.12; Rev. N. Butler	
\$2; Ladies, two bbls. C., val. \$75,	6 12
East Winthrop, Bapt. Ch., by Rev. S. B.,	7 00
Falmouth, First Parish,	10 41
Farmington, Coll. Eve. Lecture \$6.38; H. M.	
Howse and Rev. R. B. Howard \$2 ea.; others	
\$4,	14 38
Freeport, Flying Pt., and Wolf's Neck, Coll.,	15 39
Freeport Corner, Coll.,	7 75
Garland, Brunswick St. Bapt. Ch., by Rev. Mr.	
B.,	18 55
Gardiner, Cong. Ch., \$19.20, and one box C.,	
by Rev. A. L. P.,	19 20
Madison Bridge, Cong. Soc. \$8.80; Dea. E. Dins-	
more \$2,	10 80
New Sharon, Eve. Lecture,	5 00
North Anson Village, Coll. \$3.36; S. Bunker \$2,	10 36
North Vassaboro, Coll.,	8 27
Readfield, Hon. A. P. Morrill,	2 00
Rockport, Eve. Lecture,	2 38
Searsport, Coll.,	34 61
South Freeport, Rev. C. Pearl \$30; Mrs. Chas.	
Wait, Saml. Bliss, Capt. A. Wait, Dea. Curtiss	
and Chas. Bliss \$2 ea.; Cash 75c.,	40 75
Waterville, Coll. \$8; Rev. A. Drinkwater and	
Jos. Nye \$5 ea.; Saml. Doolittle \$2,	20 00
West Bowdoin, By J. C. Purinton,	19 00
West Falmouth, Cong. Soc.,	10 60
Winslow, Cong. Ch. and Soc. \$20; Rev. J. Dins-	
more \$3; Jos. Eaton \$2,	25 00
Winterport, Eve. Lecture \$10.61; Dr. E. Man-	
ter \$10; Dr. W. R. Morrill and T. K. Cushing	
\$5 ea.; T. H. Vose, Mrs. E. Lord and E. Fern-	
ald \$2 ea.; T. Johnson \$1; T. Cushing \$5; Mrs.	
Wm. Thompson \$2.50; Wm. Thompson \$1,	46 11
Winthrop, "Friends" at Conf.,	5 50
Yarmouth, Cong. Soc. of First Parish \$69; oth-	
ers \$19,	88 00

Collected by Rev. James McFarland.

(\$39.75.)

PENNSYLVANIA.

Brownsville, E. G. Minehart \$5; S. Crawford,	
S. Voorhess, J. D. Armstrong, M. B. Cook, A.	
Niblo, Rev. A. D. Carter, S. A. Wood, T. Au-	
bury, T. T. Baker and O. C. Crumlow \$1 ea.;	
others \$4.75,	19 75
Merrittstown, R. Craft \$2; J. Harn, G. Brown,	
D. Porter, J. Armstrong and H. B. Ewing \$1	
ea.; others \$2,	9 00
Pike Run, G. W. Hornbake and H. Hornbrake	
\$1 ea.,	2 00
Pittsburgh, S. N. Mason,	1 00
Washington, E. P. Lewis \$5; E. Clark \$2,	7 00
Waynesburg, Rev. G. W. McWherter,	1 00

Total,

\$8,098.62

LEWIS TAPPAN,

Treasurer.